

DISCOURSES  
ON  
PUBLIC OCCASIONS.

By the Rev. ISAAC HUNT, A.M. *K*



L O N D O N.  
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DISCOURSES

RELATIVE TO THE



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1801

TO THE RIGHT HONOURABLE

GEORGE TOWNSHEND,

EARL OF LEICESTER,

LORD DE FERRARS,

A LORD OF TRADE AND PLANTATIONS,

Captain of the Band of Gentlemen Pensioners,

PRESIDENT OF THE

ANTIQUARIAN SOCIETY, AND F.R.S.





## DEDICATION.

MY LORD,

**D**URING the late War, when a confederacy of the most formidable Nations in Europe, France, Spain and Holland, countenanced by the great Northern Powers, threatened the immediate destruction of the British Empire:—Great Britain, this solitary Kingdom, without an Ally, active in its defence, without a Nation, even amicable to its Cause, had also to manage and compose the temper of the Public Mind in Ireland, exasperated by long suffering; and, what was still more fatal, to encounter in the field, our Colonies in America.

## DEDICATION.

It was a Crisis, when a good Citizen, one would imagine, should have laid aside all political prejudices of a domestic nature, and joined his best efforts with any party, in possession of the Government, to save the State ; yet, at that time, were found men in this Country, and those too, not inconsiderable either for their number or their influence, who were of principles so desperate and abandoned, as to assist the operations of its enemies by exciting commotions among the people, and embarrassing, every measure of Government ; who publicly avowed in the Senate, they rejoiced in British defeats, and wept over British victories.

The mischiefs that continually resulted to the Public, from the intrigues and practices,

## DEDICATION.

practices, and the increase of that faction, gave rise to the laudable Association of Antigallicans, an institution of which it is your Lordship's merit to have been the promoter and the patron.—You were not ashamed, my Lord, to avow yourself an Englishman with English sensibilities;—a friend to your Country;—a friend to the honour of the British flag, and the glorious character of the British arms:—you rejoiced in the victories of Great Britain, and wept over her defeats. Those patriotic sentiments expressed by a character so highly respected, excited a general emulation, and the Public soon joined with the laudable Association of Antigallicans, in reprobating the dangerous and alarming practices of a French  
faction



## DEDICATION

faction in this Kingdom. The part your Lordship took on that occasion deservedly acquired you universal applause; applause, to which I shall not attempt to add by any panegyric of mine. I content myself with acknowledging your many excellent endowments—love of virtue, tenderness, humanity, arts and sciences; and beg leave to subscribe myself, with all gratitude and respect,

My Lord,

Your Lordship's most obedient

And most obliged humble servant,

ISAAC HUNT.

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CON.

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A  
S E R M O N

PREACHED BEFORE THE

LAUDABLE ASSOCIATION

OF

A N T I G A L L I C A N S,

AT THE PARISH CHURCH OF

ST. GEORGE, MIDDLESEX,

ON THEIR GENERAL ANNUAL MEETING,

On THURSDAY, the 23d. of APRIL, 1778.



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TO THE RIGHT HONOURABLE  
GEORGE LORD DE FERRARS,  
LATE GRAND PRESIDENT,  
THE RIGHT HONOURABLE  
THOMAS, EARL OF EFFINGHAM,  
THE PRESENT GRAND,  
AND TO  
THE VICE PRESIDENTS, OFFICERS,  
AND THE  
REST OF THE BRETHREN  
OF THE  
LAUDABLE ASSOCIATION  
OF  
ANTIGALLICANS,  
THE FOLLOWING DISCOURSE,  
WITH THE PREFIXED ACCOUNT  
OF THEIR INSTITUTION,  
IS MOST RESPECTFULLY INSCRIBED,  
BY THEIR MOST HUMBLE SERVANT  
AND FAITHFUL BROTHER,  
ISAAC HUNT.





# S E R M O N — I.

PREACHED

BEFORE THE SOCIETY

OF

ANTIGALLICANS, &c.

On THURSDAY, the 23d of APRIL, 1778.

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PSALM XI. 2, 5, 6.

*Lo! the wicked bend their bow, they make ready  
their arrow upon the string; that they may  
privily shoot at the upright in heart.*

*But the Lord trieth the righteous, while the wicked,  
and him that loveth violence his soul hateth.*

*Upon the wicked he shall reign snares, fire and  
brimstone, and an horrible tempest: this shall  
be the portion of their cup.*

**A**T a time when the happiness, the  
peace, the life itself of our parent-  
state is in danger,—when she appears ver-  
ging on the crisis of her fate, from foreign  
feuds and domestic dissention;—when the

A

mother

## 2 S E R M O N I.

mother-country beholds with a pitying eye her darling, though distant offspring, bleeding at every pore, yet waywardly turning from her with affected disdain, and seeking relief from her ancient and unalterable enemies;—at a time, when those enemies exult in having infidiously widened the breach of natural affection between the parent and the child;—when they professedly foment the difference, and, instead of endeavouring to close the wounds of reciprocal discontent, provoke them to bleed with fresh violence; it is with peculiar propriety that the national spirit, which first instituted a Society, formed to oppose such insidious enemies, and to support the mutual interest of this country and its colonies, should revive with fresh ardour, against the false friends and real enemies to both.

Do not we see them “wickedly bend their bow, and make ready their arrow upon the string, that they may privily shoot at the upright in heart?”—Too upright indeed;



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deed, the heart of our gracious Sovereign, to suspect the treachery by which the interests of the kingdom, and the dignity of the crown have been already secretly injured. "But the Lord, saith the psalmist, trieth the righteous, whilst the wicked and him that loveth violence his soul hateth."

It is with a truly patriotic zeal against such lovers of violence, (and such I presume, every one in this assembly now regards the French nation) that I could wish to re-animate the breast of every *Antigallican*, whose philosophical philanthropy and christian moderation, have, during the interval of peace, permitted its warmth to subside; generously harbouring no animosity against no apparent cause of offence.

But the times appear to be changed.— Offences are come: and woe, saith the Scripture, be to him by whom the offence cometh. Like causes should produce like effects: nor doth either Philosophy or Christianity

stianity oppose the re-kindling of that honest indignation, which naturally warms the heart of an Englishman against Gallican perfidy, insolence, and ingratitude.

In my endeavours to re-excite this spirit, however, I mean not to use the shallow artifice of vague and verbose declamation. The cause is too good, too interesting, to need such meretricious arts to recommend it to your most serious, your most solicitous attention. It is the cause of your Country, your King, your God:—For in the natural dispensations of Providence, individuals are the necessary instruments, by which the perfidy of princes is brought to condign punishment: and to such punishment, is it sooner or later, infallibly subjected: for “the *Lord’s throne* is in heaven, his eyes behold, his eye-lids try the children of men. Upon the wicked, therefore, he raineth snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup:”—a portion of which that  
proud

proud and perfidious nation the French bitterly tasted, during the last war; and which under the visitation of Divine Providence, it may possibly taste again; should their pride and duplicity involve them in a similar contest.

For are not that deceitful people aptly characterised in the words of the Psalmist, when he says of the wicked, "they speak vanity every one with his neighbour: with flattering lips and a double heart do they speak."—But the Lord, continues the Divine Lyrist, "shall cut off all flattering lips, and the tongue that speaketh proud things."

Leaving the flattery of elocution, therefore, I propose, in a simple and unadorned way of argument, as the most suitable, both to the subject and occasion of this discourse, to insist concisely on *two* points;

First, on the loyalty and duty of patriotic associations in general, and on that of  
the

6 S E R M O N I.

the Antigallicans, this day assembled, in particular.

Secondly, on the propriety and utility of the principle objects of their institution.

In regard to the *first*, much hath been lately insisted on, by pompous declaimers, in favour of that sentimental benevolence, which is now so generally affected toward all mankind; as if the family, friends, and countrymen of such cosmopolites, were objects insufficient to engross all that milk of human kindness, with which *their* susceptible bosoms so copiously overflow.

With these, an attachment to peculiar persons and places, to particular communities or countries, is reprobated, as too narrow and illiberal an affection, to suit with minds of so comprehensive, so beneficent a capacity!

With *these*, patriotism itself is despised as a selfish, party spirit, nor is any object  
worthy



# S E R M O N I. 7

worthy of *their* diffusive benevolence, which doth not include (setting Heaven out of the question) at least both terrestrial hemispheres.

It hath been shrewdly remarked, however, by an accurate observer \* of human nature, that these universal philanthropists, possess really less of that kindness, than many of those, who are less liberal pretenders to it. It hath been said, that they, who boast so much love for human kind in general, have but little to bestow on any individual, and that the man who is not a friend to himself is seldom really so to any of his fellow-creatures.

Self-love is, indeed, the first principle in our nature, and to *this*, properly understood, and extended, is owing the love we truly bear to the rest of mankind.

Considering universal benevolence in the light of a religious duty, we must confess

\* Rousseau.

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fess with the prophet, that we have *all*  
 one common Father. Created by the  
 same God, who, in the words of  
 the Apostle, hath made of one blood, *all*  
*nations of men*, and is King over all the  
 earth: men of all nations should, there-  
 fore, live *friends*, as they are born *brethe-*  
*ren*; but in a moral and political view, the  
 universal adoption of this sentiment ap-  
 pears impracticable. Nay, the love, which,  
 in a partial and peculiar degree, every man  
 should feel for his native country, as dis-  
 tinguished from the rest of the world, is so  
 far from being forbidden in the Holy Scrip-  
 tures, that it is there most strongly incul-  
 cated.

It were to enter too much into detail, to  
 remark the strong expressions of St. Paul;  
 respecting those who neglected the house-  
 hold and brotherhood of the Saints: let us  
 revert only to the admirable patriotism of  
 Moses; who, pleading in behalf of even  
 a stubborn, ungrateful people, went so far

as to make their exculpation or forgiveness, the condition of *his own* acceptance with God, “Moses returned unto the Lord, and said, Oh, this people have sinned a great sin,—they have made themselves gods of gold!”—And here let me interrupt the divine law-giver for a moment, and ask, “where, and who, are the people, that have not made themselves gods of gold?”

In the behalf of his nation, nevertheless, Moses still urged his patriotic prayer—Yet, “if thou wilt,—forgive their sins; and *if not*, blot *me*, I pray thee, out of the book of life, which thou hast written!”

But Moses, it may be profanely said, was a leader, and might be inflamed, if not intoxicated, with popularity. This cannot be said of the mournful captives who hung their silent harps on the willows of Babylon—“By the rivers of Babylon they sat down, they wept, while they remembered Sion.”

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The insulting victors required of them mirth, saying—"Sing us one of the songs of Zion."—"How," replied the vanquished patriot, "can we sing the Lord's song in a strange land?—If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, yea, if I prefer not Jerusalem above my chief joy."

Not to proceed to the spirit of retaliation, which closes the Psalm, we are sufficiently authorised by this example, to maintain the religious, as well as the moral, propriety of that partiality for our native country, which excites us to prefer its peace and prosperity, before those of all others; and of course, to promote its peculiar welfare.

It must, nevertheless, be candidly owned, that national reflections, usually founded on national prejudices, are frequently unjust, when applied to individuals. This reflection, however, by no means renders them in general false or ill-founded.

Every



# S E R M O N I. 11

Every nation hath undeniably some sort of character, and that founded on characteristics, if not altogether peculiar, in some degree, particularly applicable to itself.

The suspicious cunning, and designing duplicity of the *French*, hath been so often experienced, that their national perfidy is notorious: — the *Gallica Fides*, like the *Punica Fides*, of old, is become proverbial, — a by-word among the nations.

On the other hand, the unsuspecting probity, and undesigning simplicity of the *English*, are equally known; in so much, that the confidence they place on those who have been guilty of repeated deceptions, justly impeaches their pretensions to that necessary caution which is inseparable from national prudence and sound policy.

In proportion to that confidence, however, hath been the warmth of their resentment against the detected authors of imposition

position and deceit. This ardour of resentment also, hath been in such cases laudable and virtuous ; no less becoming them as patriots and citizens, than as men and Christians.

On a religious account, we might insist further on the necessity of making a more partial distinction between our Gallican neighbours and our fellow-subjects; but as the spirit of religious toleration has so happily pervaded this nation, almost throughout all ranks and degrees of people, and even prevails, in some degree, in most parts of Christendom, let us be silent on so odious and obnoxious a subject, as religious intolerance; hoping that we are the less in danger, as we are less in fear of those once justly terrible objects—popery and slavery.

And yet if in a religious view, we have little to fear from the errors of the Gallican church, we have not the less to apprehend

hend from the intrigues of the French state; and, therefore, conceiving that I have sufficiently demonstrated the loyalty and duty of patriotic associations in general, as well as of that particularly instituted to oppose the French influence in this country, I proceed to the *second* head of my discourse, to enforce the utility of the particular objects of such institution.

One would imagine that in a country, complimented by other nations as the peculiar residence of good sense and sober thinking, there would be little danger of its adopting the customs, manners, and dress of the most capricious, unthinking, and frivolous neighbours; and this more especially in a country of manufactures and commerce, in which such adoption is not only inconsistent with the native disposition and genius of the inhabitants; but is essentially detrimental to their public as well as private interest. Yet so powerful is the influence of that idol fashion, that we often

fee even the great and the good, the gentle and the simple, almost equally bound in its chains ; indulging themselves in the gratification of their taste for foreign produce, or wearing the fantastical badge of foreign foppery.

Is it that the fruits of their vintage, the labours of their loom, or the ingenuity of *their* artists or artisans excell those of England ?—By no means,—the ingenuity and industry of the inhabitants of this kingdom, excell those of any nation on the face of the earth : so far indeed, have the *arts* and *sciences* subjected even *nature* to their controul in this happy island, that the rigours of a northern climate, and the unwholesome influence of a changeful atmosphere, are hardly permitted to exert their baneful effects.

To the smiling skies and summer suns of many other boasted countries, indolence and ineptitude, present the miserable scene of penury



nury and distress; uncultivated lands, unsheltered inhabitants, barrenness, and nakedness, the constant concomitants of dullness and sloth, reflecting an ungrateful return to the beneficent aspect of the Heavens. On the contrary, in *England*, so happy are the effects of political liberty, and so diffused are the conveniences of life, that we look up with even complacency at the lowering clouds, secure, in a comfortable protection from their inclemency.

Covet we even the luxuries of life?—Scarcely can the head devise, or the heart desire a greater diversity of unnecessary gratifications, than the arts of luxury are daily inventing for the ornament and amusement of the opulent and the indolent of this kingdom, without having recourse to exotic frippery.

Of almost every useful and interesting improvement, of almost every noble and graceful ornament, is this country the unrivalled author. Of this the unbounded estimation,

in which our most trifling manufactures are held throughout Europe, is an undeniable proof.

And is it becoming,—decent, or prudent,—nay, is it not to the highest degree absurd, to undervalue our own productions, merely because they are *ours*, and to enhance the imaginary value of those of others, because they are *theirs*.

Is it possible that even the most gay and volatile among the daughters of Britain, whose smiles at once inspire the zeal of the loyal, and reward the valour of the brave, should be insensible of the impropriety of encouraging the enemies to their king and country, by promoting the consumption of either the produce or productions of foreign importation. Must we continue still to reprobate the lovely rebels as manifest traitors to the civil constitution, or may we hope for their flattering reformation, by their resigning the proverbial prerogative of their sex, and their chearful acquiescence with  
the

the laudable rule and example of the Antigallican Society, in the voluntary prohibition of the use of such Articles of luxury, as are imported from France. Let it be considered, that to do the latter is eventually to weaken the Arms of the wicked, and to disable him from bending the bow, and making ready his arrow upon the string, to shoot at the upright in heart.

Next to the encouragement of imported fopperies, to the enriching of our national enemies residing abroad, is the evil of encouraging their too numerous migration into this country; to deprive the industrious native of his birth-right, and to vitiate the liberal and manly principles of free-born Britons, with the meanness of servility, and the baseness of deceit. Voltair, one of the greatest geniusses of the French nation, hath been pleased to stile the English, the *Savages of Europe*. May they still remain obnoxious to that title, rather than exchange their sincerity and probity for the affectation

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of false delicacy and enervating refinement!—True politeness is an innate virtue, and does not consist in the mere polish of exterior ceremony; of which, even if it did, this national detractor betrays himself, even in this very instance, to be savagely deficient.

Should it be objected, that the impertinence of an individual should not be charged on a whole nation, the objection would be admitted, did not the superior genius of that individual, with a superior degree of vanity, congenial to that of his country, re-echo only the voice of his nation. And are a people, who affect to regard *us* as *Savages*, who hold us so cheap as to think us undeserving the natural confidence between man and man; who have endeavoured to seduce our fellow subjects from their allegiance to their King, and their love to their mother country.—Shall *such* a people continue to be regarded by us as civilized and polite?—Forbid it Justice!—Forbid it Decency!—Forbid it the spirit of our British ancestors!—That spirit



S E R M O N I. 19

spirit which suggested, planned, and hath hitherto *preserved* the present institution!

Nor is the mere detestation of the wicked, when they have actually bent the bow, and made ready their arrow on the string, sufficient. Justifiable as may be silent contempt towards a disarmed and inactive enemy, the case is otherwise, when he is actually in arms.—Self-defence, the first law of nature, the love of our country, the first moral duty in civil society, urge us to more active resentment. In conformity, accordingly, to such suggestions, and in consequence of such motives, I have a peculiar satisfaction in announcing, from this place, the design of this laudable Society to strengthen the hands of government, at this time, as it hath formerly done, by furnishing, at its own expence, a number of lads for the service of the navy, that natural bulwark of our island, its best defence against hostile invaders, and one of the greatest securities of its honour and independence among the nations.

To the consideration of the national advantage arising from so prudential and public spirited an expedient, may be added the pleasing reflection of the general benefit which the community may eternally reap, by the removal of a present nuisance from the bosom of society, as well as the particular one it may prove to the now destitute, and too probably dissolute, individuals, who are the immediate objects of it. While Christianity weeps, Humanity shudders at a survey of the crowded streets of this metropolis. Mixed among the honest, the busy, and industrious, how many hundreds, (may I not say, how many thousands) do we not see of dishonest, idle, and disorderly youth: boys bred to no regular occupation, trained to no stated labour, restrained by no master, supported by no friend, cherished by no parent: some, no doubt, orphans, that never knew a parent; forsaken foundlings thrown upon the mercy of a merciless world, at their very entrance into life! Of what use, either to  
society

society or themselves, can such unhappy objects be expected to prove?—To what purpose do they live?—And, in what manner, is it to be feared, they may not die! Common humanity requires, and civil policy demands, that such destitute youth should be provided for;—that the well disposed (if wonderfully any such should be found) should be cherished and encouraged, and the dissolute, (to be feared the more numerous) if possible, be reclaimed; and both in any case employed, in such a manner, as may best prevent the evils to be apprehended, both to themselves and society, from their abandoned, their forlorn situation.—But in a time of general and profound peace, where is such employment to be met with?—Modern policy, notwithstanding the vigilance of the magistrate, and the multiplicity of our penal laws, hath not as yet discovered a remedy for this domestic evil. Hence it is that in the course of Divine Providence, even the calamity of war becomes so far  
 useful

useful, as to afford an opportunity of removing from the body politic, those dreadful plagues to its intestine œconomy, “ the cankers of a calm world and a long peace.” —In obeying the dictates of humanity, and discharging the duties of Christianity, it is thus not only becoming the wisdom, but worthy the benevolence of so laudable an Association, to make their obedience to those dictates and discharge of such duties, to coincide with the political welfare of the state. There is, indeed, a singular policy in making the internal evils of society subservient to its external good ; of making the most useful and hurtful of our own countrymen the instruments of chastisement to our foreign enemies. Considered in this light, therefore, the design of the Society cannot, I trust, in this instance fail to meet with the cordial approbation and liberal support of every friend to humanity and his country.

Here



Here then might I close the present discourse, did not the avowed purpose of this Society's institution, suggest a fervent and unfeigned wish for the reconciliation of the once happily united mother-country and its colonies; against the peace and prosperity of both which, the French nation, like the wicked ones of my text, have bent the bow, and made ready their arrow upon the string. With what gladness of heart will not every true Briton, whether European or American, receive the joyful tidings of such a reconciliation?—And with what a just indignation might they not both unite, in such circumstances, to punish their common enemy, the Court of France;—directing the British thunder to fulminate on their perfidious heads;—pouring down that horrible tempest, which the Psalmist denounces against the wicked, and them that love violence.

A still superior motive to a reconciliation with our American brethren, must animate  
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the breast of the *Christian*, and particularly of every one, to whom is committed the sacred, the important, charge of diffusing the blessings of the gospel, and of preaching peace and good-will to men, throughout the whole earth: the conversion of the heathen and the propagation of christian knowledge, among the untutored Indians, so liberally promoted by the clergy, and other piously disposed persons in this country, cannot fail of receiving a violent check from our present unhappy dispute with America.

It were yet in vain to hope for conciliation with our estranged and distant brethren, with the happy consequences attending it, if the bond of union be not firmly knit among the brotherhood at home.—It were in vain to hope for success against an insidious foreign enemy, if distracted by divisions, and embroiled by party-differences among domestic friends. A house divided against itself, cannot stand. Let me, therefore call upon every subject of Britain,

Britain, upon all those who have enjoyed the inestimable privileges of British liberty, on this or the other side of the Atlantic.—Let me conjure them to lay aside the spirit of party and private interest, to join in the general aim for the public good!—Be our reciprocal offences, as Englishmen, buried in oblivion, and our past errors forgot; by the whole British Empire uniting hand and heart, as one man, against the common foe to its peace!—The restoration of which, may the Divine Providence, in its own time, accord to our fervent prayers; blessing and preserving the King and Queen on the throne, and continuing the scepter in their illustrious line to latest posterity.

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S E R M O N

PREACHED BEFORE

THE RIGHT HONOURABLE  
THOMAS, EARL OF EFFINGHAM,  
THE PRESENT GRAND,

THE RIGHT HONOURABLE  
GEORGE LORD DE FERRARS,  
LATE GRAND PRESIDENT,

AND  
THE VICE PRESIDENTS, OFFICERS,

AND THE  
REST OF THE BRETHREN  
OF THE  
LAUDABLE ASSOCIATION

OF  
A N T I G A L L I C A N S,

AT THE PARISH CHURCH OF  
A L D G A T E,  
ON THEIR  
GENERAL ANNUAL MEETING,

On the 23d. of APRIL, 1779.



**L**ORD, God of Hosts! in the transcendent majesty of whose hands are the hearts of kings and the tongues of the people, whose voice and will thou directest, whithersoever thou plearest! Taking shame to ourselves for want of reliance on thy protecting providence, permit us, with the utmost humility and contrition of heart, to plead before thy throne, the only excuse, aggravating as it is, of our guilt, in alleviation of so great a crime!—Our ingratitude, O Lord, for thy signal and manifold mercies, so frequently bestowed on us in times of danger and distress, impresses on us so deep a sense of our unworthiness, that nothing but the inexhaustible fund of thy forgiveness and favour, most graciously offered to repentant sinners, could encourage us still to hope in thy mercy!—Repeatedly as we have abused thy goodness, in the protection of this forgetful nation from the evils of foreign enmity and domestic dissention, we behold ourselves still possessed of those inestimable privileges civil and religious, which the natives of other countries ardently sigh after, and despondently wish for in vain!—Permit us, O Lord, in this moment of sincere repentance of our guilt and returning sense of these thy unmerited blessings, to pour out the heart-felt effusions of conscious gratitude before Thee; and, in avowing our unfeigned repentance, to promise amendment, in the constant preservation, as much as the frailty of human nature will permit, of a due sense of those manifold and inestimable blessings we daily partake of, from thy goodness, as well in our private capacity as individuals, as in our portion of the public good, as members of the community at large.—That we may be en-

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abled

abled also religiously to perform this penitential promise, permit us to ask, through the merits and mediation of our Lord and Saviour Jesus Christ, for the necessary aid and assistance of thy divine grace, without which such forgetful and fallible creatures as we are, must ever be wanting in the proper discharge of our duty both to God and man!

Bless and preserve, O Lord, our rightful Sovereign King George, his royal Consort, and every branch of his illustrious line. Give to his counsellors, wisdom and integrity, sagacity to plan, and magnanimity to pursue the measures of public good—Give success, O Lord, to our arms, both by sea and land, and preserve among our commanders that bravery of courage and integrity of conduct, by which they are already so eminently distinguished.—Restore, O Lord, to our American Colonies, that spirit of conciliation, of affection and duty to their Mother-Country, from which they have been so long estranged. Be it permitted us also, O Lord, to pray for the disappointment and confusion of those men of fraud and deceit, who have blown up the fire of discontent, and are now supporting those refractory colonists in open war against us.—Thou that biddest the rage of the ocean be calm, and the tumults of the people be still!—Do thou, O Lord, taking the conduct of our defence under thy providential protection, bring, in thy own due time, the present distressful national conflict to a happy issue, to the restoration of peace in all the borders of Zion, to the completion of her blessings in thy hearing of her prayers, and the exertion of her gratitude in her singing thy praise.—Hear us, O God, for the sake of thy Son, our Lord Jesus Christ, in whose, &c.



( 29 )

# S E R M O N II.

PREACHED BEFORE THE  
LAUDABLE ASSOCIATION  
O F  
A N T I G A L L I C A N S,

On the 23d of APRIL, 1779.

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P S A L M LV. v. 21, 23.

*War was in his heart: his words were softer  
than oil, yet were they drawn swords.*

*But bloody and deceitful men shall not live half  
their days!*

I N the discourse, I was called upon to deliver on the last anniversary of the institution of the Antigallican Society, I was led equally by circumstance and occasion to expatiate, on the known perfidy of the French nation, in general, as well as the

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particular

particular reason *then* afforded us to charge, that treacherous people with having, like the wicked bent their bow, and made ready their arrow on the string, privily to shoot at the upright in heart.

Corroborating circumstances, have since so far confirmed the propriety of that charge against the French King, that we may add with equal truth, in the words of my present context, “he hath put forth his hands against such as were at peace with him; he hath broken his covenant:” for “war was in his heart, and though his words were smoother than oil, yet were they drawn swords.” It is on this characteristic quality of our Gallican neighbours, on their detested, their proverbial perfidiousness, I mean to dwell, as being evidently the great source of those evils, under which the British nation and her American colonies are at present so deeply involved.—Putting our might, however, in God, as we are encouraged by the Psalm

ist,

ist, implicitly relying on his sacred promise, that he will bring the deceitful to destruction; let us take a retrospect only of the few interesting events, which have happened during the short interval, since we met last on a like occasion, and we shall find reason to acknowledge that the Lord is indeed “a God of truth, who abominates deceit; that he is not slack in performing his promise, but is verily a buckler of defence, as well as a sword of defiance for all that put their trust in him.”—From the distant regions, over which the European dominion extends in the east, the tidings have flown on the wings of the wind to proclaim British victory and Gallic defeat.—Defeat! did I say?—An extirpation of the French power and property from the continent of India.—In the Western Indies, the news of their piratical surprise of one of our petty settlements had hardly arrived in Europe, before advices were received of the dreadful retaliation made on them at their own colony of St. Lucia, where, against a force prodigi-

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ously superior, a gallant British Admiral, not only defended and maintained his conquest, but obliged the defeated enemy to retire, with shame and confusion.—A victory this, the most signally providential, and affording a striking proof of the sacred text; “that the race is not to the swift, nor the battle to the strong,” but that, in all circumstances, “the battle is the Lord’s.”—The relation, indeed, of the dreadful fire, kept up by the British ships against the Gallic Fleet and Army, in that glorious action, recalls to mind, in the liveliest colours of similitude, the words of the Psalmist in my former text; when, in his denunciation of the effects of the Divine wrath against the wicked, he saith, “he will rain upon them fire and brimstone, a horrible tempest, the portion of their cup.”—

Of this portion, the deceivers have already tasted, and with the farther blessings of God, on our arms, be it permitted us confidently to hope, their cup will be justly replenished



plenished till, like the cup of their iniquity, *being full*, it runneth over.—For, we have here the sacred word of his promise, that the Lord will destroy them that speak *leaving*; for he abhors the bloody and deceitful man, who shall not live half his days.—

If, to instances of the success of the British arms in acting offensively against this perfidious enemy, be added their defensive success in the protection of our commerce, exhibiting at once the most consummate prudence, joined to the most enterprising valour, we surely find reason to found the hope of better days than the gloom of despondency, for a time, so generally diffused o'er the land, presented to view.

During the interval, when a temporary cloud of inimical threatening hung over the West India islands, when the proprietors of those valuable colonies were seized with dismay at the danger they were supposed to run from the force of the revolted provinces

vinces on the American continent, unnaturally as unpolitically united with that of our old and natural enemy; even at the time, when the whole naval force of France, insultingly braved the British flag on the Atlantic, did we not, *even then*, (thanks be to God, to the *prudence* as well as valour of our naval chiefs) did we not see our mercantile fleets to a number unexampled, sail safely into our ports, as in time of profound peace?—Did not, even then, those late timorous, importunate, desponding petitioners to the throne for protection, secretly exulting, feel themselves, like the traders of Tyre and Sydon, that crowning city; whose merchants were princes, and whose traffickers were the honourable of the earth?—

I give a slight sketch of this retrospect, in order to excite a grateful sense of the benign dispensations of Providence under the present generally calamitous state of national circumstances; and, at the same time,

S E R M O N II. 35

time, to encourage a spirit of hope and enterprise, which, I conceive, may, notwithstanding past errors, or *even* present misconduct, be justly founded on reformation and amendment, and on a firm reliance on the promises of Almighty God, that he will not forsake or deceive those, who sincerely put their trust in him.

The sincerity of this confidence must be made appear both by a moral and political reformation; by the practice of private virtue, as well as the exertion of public spirit; the joint coercion of which were never more necessary to redeem our national credit, to re-establish our interests, and to restore domestic peace than in the present conjuncture. The cultivation of private virtue is not, indeed, a topic to be particularly insisted on, upon a public occasion, I shall now content myself therefore with recommending it, as every man's business, home to his own bosom,—A proper communion with his own heart will,  
under

under the influence of Divine Grace, be more efficacious, than any thing I could with propriety at present enforce; and equally respecting the highest as the lowest individual, even were it addressed to the labourer in his cottage, or to the prince on his throne: for the heart even of the *King* is in the hand of the Lord, he turneth it whithersoever he will.—

Relying with humble boldness, therefore, on the all-wise dispensations of that gracious Providence, by whom kings reign and princes decree justice, I proceed to enforce the propriety and necessity of a vigorous exertion of that national public spirit, which, when properly exerted, hath hitherto on all occasions expelled the violence and baffled the intrigues of those bloody and deceitful men, against whose wicked designs, whether of fraud or force, the Antigallican association was professedly instituted.

In



S E R M O N II. 37

In urging the expediency of re-kindling the ardour of national animosity, I might aggravate, the meanness, the baseness, if such meanness or baseness were capable of aggravation, of deceit and imposition. I might paint, in the most odious colours the contemptible effect it produces on the individual:—I might rise in rhetorical declamation on the still more debasing and detestable light it throws on kingdoms and states, on political societies and national communities; which being more dignified and majestic ought to be proportionably ingenious and respectable. I might dwell, with peculiar detestation and horror on that sanguinary duplicity of heart as well as tongue, which induces this pretendedly polished and affectedly humane people to carry on even avowed hostilities by indirect and sinister means.—More than once have they been known, as at the bloody scene of Fontenoy, to charge with unlawful materials of destruction, in order to render wounds more grievous, to swell the carnage of death, and  
add

add cruelty to slaughter.—And should we impute to desperation, in the want of proper ammunition, the repeated acts of this horrid nature, what shall we say to their known and frequently avowed practice of employing traiterous incendiaries to fire dock-yards and unarmed inoffensive commercial towns?—Do not practices like these justly denominate the abettors of them *bloody* of heart, as well as deceitful of tongue?—I might therefore, I say, particularly enlarge on the justice of applying to the French nation the epithets of *bloody* and *deceitful*, and the descriptive characteristicks of imposture imputed to the wicked in my text.—“ Their words were softer than oil, tho’ war was in their heart.”—But the topic is trite and hackney’d, the duplicity of both tongue and heart in the French nation, is infamous, as I have already observed, to a proverb. And yet, notorious as it is to the world, and fatally and frequently as this country, in particular, hath experienced it, how unaccountably are we still made  
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S E R M O N II. 39

the dupes of the same disingenuous artifice! As if, under the influence of a lovers infatuation for an enemy formed for seduction, we listen to the odious words that fall from his lying lips, and, though repeatedly deceived, are as ready as before to be deceived again!—

And doth not this unaccountable propensity, in an ancient experienced nation, so often and so fatally deceived, afford some excuse, among inexcusable errors, for our deluded brethren of America. Revolted, and refractory as they are, fallen from their Allegiance to their King, and forgetful of the duty they owe their political parent, the mother-country, surely they are somewhat excusable, amidst their high criminality, in that they became, no doubt, in a great measure, thus forgetful, thus refractory, thus revolted and fallen, through the deceitful arts of that insidious enemy to *their* and *our* prosperity,—the court of France. If the parent-state hath repeatedly fallen into  
the

40 S E R M O N II.

the snares of Gallican perfidy, shall she not look with some compassion on the fault, the *first* fault, heinous as it is, and impossible to be forgiven, till it be repented of, into which the infant-state—her political child hath also fallen?

The personage and character of a French negotiator are emblematical even of the father of lies and deceit himself.

Strikingly portrayed do we find such an artful minister of political intrigue in the person of Belial, described by the sublime imagination of Milton.—

In *action* graceful and humane,  
He seemed for *dignity* composed & high exploit:  
But *all* was false and hollow—His *tongue*,  
Dropp'd *manna*, & could make the worse appear  
The *better reason* to perplex and dash  
*Maturest counsels*—for his thoughts were low,  
To *vice industrious*, but to nobler deeds  
*Timorous* and *slothful*, yet he pleased the ear.—

And through the *ear*, of course found the way to the *heart*. Can the mother-country then,



## S E R M O N II. 41

then, I say again, who hath herself been deceived by the Gallic Belial, be implacable in her resentment against her young and unexperienced child, that hath fallen in the same snare. Obstinate, indeed, is her refusal to listen to offers of reconciliation :—aggravating her engagement into treaties offensive and defensive against her parent state with her ancient and most inveterate foe :—insolent the language, in which that foe is stiled her friend and protector, and still more provoking *that*, in which the mother country her constant protector and recent deliverer from that foe, is stiled their common enemy.—Yet aggravating as are these circumstances, if we reflect on the arts of the seducer, and the inexperience of the seduced, perhaps some mitigation of resentment may be pleaded in favor of the latter.—In the severity of strict justice, indeed, so total a renunciation of a renewal of amity may deprive the revolted Americans of a right to terms, they have once refused, should they hereafter be inclined

clined to accept them;—but I submit it with deference to our superiors, would it not ill become those, who have been repeatedly unable to resist the same seduction, to punish so severely, if they had it in their power, the commission of the same error.—

Permit your Preacher, at least, to indulge his wish, that the once peaceable and fertile plains of the country, to which he is attached by the dearest and most tender ties, may be again restored to the same privileges of civil and religious liberty, which they long enjoyed under the auspices of the British Government; ere yet their deluded inhabitants had made the fatal exchange of real for affected amity, not reflecting that the *insidious arts* of a false friend are, in effect, more fatal than the hostile arms of the fiercest foe. Attached to the Province in which he was trained up from his childhood, by the pleasing recollection of the days of youthful expectation, when the  
opening

opening bud of life presented the fairest prospect of full blown prosperity, he still cherishes, after the cruelty of disappointment, and the rudeness of adversity, a similar affection for America, and from similar motives, as did the exiled patriots of Jerusalem, when carried away captive to Babylon.—“ By the rivers of Babylon they sat down, yea, they wept when they remembered Zion”.—Zion, once the habitation of peace and the seat of plenty, converted into a scene of war and desolation.—

Happy, indeed, is it for the unfortunate exiles from the revolted colonies, that they were not driven into a Babylonish Captivity.—They are not reduced to mourn their misfortunes in silence, to hang up their harps on the willows, or to be insulted with the taunts of the authors of their captivity, requiring of them to be merry, and to sing the songs of Zion in a strange land.

—Thanks to the supreme disposer of human

E events,

events, and to the humanity, the liberality of Britons ; this Island received us with open arms, as our common mother-country, enabling us with *gratitude even* to sing the songs of Zion in a distant, though not a strange land. The banks of the Thames re-echo the grateful notes with a complacency, that silences the voice of regret at the distance of our beloved soil, and the once resounding shores of the Delaware.—Can there, then, be an individual, who hath experienced the effects of this humanity, this liberality, this beneficence, who cherishes not, at the same time, a wish that their influence should extend beyond the Atlantic, and effect that happy conciliation, which would restore their fellow-colonists to all those privileges, which their unhappy defection hath fatally forfeited !—Or, can there be an individual, at least, in this congregation, whether a native, or an adopted son of Great Britain, that is not fired by the distressful consequences, with indignation, at the deceit and perfidy  
of



of a nation, against whose iniquitous and inimical designs, both open and concealed, the members of the Antigallican association avowedly set themselves, as one man, to counteract and defeat ?

Among the many laudable purposes of this patriotic association, could there be one more worthy of it, than a resolution to undeceive, if possible, (at least to attempt by all possible means) to undeceive our unhappily-deluded colonists, as to their fatal confidence, for fatal, in any case, must prove to them that confidence they place in their present pretended allies. The French are in earnest to advise and even assist them to resist the mother-country, while such conduct contributes to distress her and destroy them ; but no longer. What were even the flattering promises, the seeming support that deceitful nation gave the adherents to the unfortunate Stewarts, in the two Rebellions, they promoted, even in the heart of this island, since the accession of

the present family to the throne?—Were such promises and support of any farther efficacy than to delude and betray those, who confided in them, to their ruin?—Influenced by no motives, but those of self-interest and self-sufficiency, they would rise not *their best friend* farther up than was necessary, to make him an instrument in pulling some enemy down: and, that once effected, the *next step* would be to reduce *that instrumental friend* to his former or a lower level.—Indeed what motive should induce France to befriend America?—Is the Gallic nation, who are notoriously, both prince and people, the advocates for despotism;—the subject as submissive a slave as the Sovereign an arbitrary monarch;—can such a nation, I say, be really in earnest to emancipate the Americans from the yoke of British oppression?—Can they be in earnest to obtain for foreigners, their recent foes, those blessings which they themselves despise?—Is it for those, who are inconscius of the valuable rights of civil and religious

ligious liberty themselves, to set up for vindicators of those rights for others?—What more than political quixotism is this? No. Be their pretensions, their promises what they may, their real design and intentions are of a different complexion. Though peace be on their tongues, war is in their hearts; though their words be softer than oil, they will be found, even to their new friends, drawn swords.—Should the Americans even succeed by the proffered assistance of France, so far as to establish their political independence, dearly must they pay the price of Gallican perfidy.—Dearly, indeed, will they abide the boast so vain of a French alliance. Or, were it otherwise for a while, to whom would America apply on the first pretext, (and pretexts a French court would soon find) for disagreement. Would such nominal independents apply to Britain against a Gallican enemy? And where else could they apply to prevent their becoming on the first rupture the conquered colonists of

France?—If they prefer not, therefore the becoming slaves to popery and the arbitrary power of a French King, to the being subject to a protestant prince and the limited power of a British Government, it is an infatuation in them amounting to little less than Frenzy, to accept of so short-lived an independency from the power of France.—On the other hand, should they not succeed in their fostered hopes of even such flattering independency, will it be either in the will or power of that nation to prevent the slightest mortification, they must feel at being reduced to their former dependence and obedience?—No. Their present abettors, will, like the grand seducer of mankind, be the first to reproach them with the spirit of Rebellion, and to point the finger of scorn at their troubles, in the day of distress.

Their present hope, indeed, that this day of scorn and derision may not come upon them, are founded on the very arts of deception



ception by which they have themselves been deceived: fallacious hopes! They possess themselves strongly with the prejudice, that the same powers of persuasion which prevailed in their councils, will prevail on the court of Spain, to engage in a cause adopted by a power, with which it is known to be in a close and most intimate political connection.—To judge by the past effects of Gallic persuasion and perfidy, such an event is far from being placed beyond the bounds of probability; but, if Providence so order it, let us resolutely meet the destined event. In this, also, to judge of future events from the past, the circumstance is not to be dreaded. Britain hath hardly ever suffered more, from the arms of France and Spain united, than she hath done from those of either alone. If the peril be greater, and there be more enemies to encounter, victory hath more laurels, and more prizes to bestow on the conquerors.—At the same time, to meet so formidable a force, as that

of two such hostile powers united, it is expedient that we should be armed at all points, and prepared to repel it. To promote this preparation, permit me to recommend with the warmest and sincerest zeal, the exertion of that patriotic and praise-worthy spirit of national partiality and naval enterprize, which have on former occasions distinguished, as well the Association of Antigallicans, as many public spirited individuals, who have liberally and largely risked their private fortunes for the general good. —To the honour of the Ladies, and those some of the first distinction, I might here make an eulogium on such as have contributed to the equipment of private ships of war, generously bestowing the reward of their success on those brave sons of the waves who so hardly earned, and courageously deserved it.

On one circumstance of a different nature, the evil of which is grown to an alarming and enormous heighth, let me dwell

dwell for a moment. This is the practice of defrauding the customs by a contraband illicit trade ; a practice, which, however lightly it may hitherto have been considered under the vulgar term of smuggling, is an offence that, both in a moral and political view, cannot but be considered as highly criminal in the offender, as it is prejudicial to individuals and the public. Even our American troubles, as well as the success of French imposition and artifice, may be imputed, in a great degree to this corrupted source. It is a practice, that carries with it, at once, the baseness of fraud, the cruelty of robbery, and the criminality of treason. For what but a cheat, a robber, and a traitor to his country, is he, who by evading the payment of legal imposts, undersells the trader, and robs the public treasury of the fair means of making war, or of obtaining peace.—

Of the particular views and proceedings of the Antigallican Association, I have, at present

present little to add of the printed abstract of its rise and progress, annexed to my last anniversary discourse.—It may not be improper to mention, however, that since last year, measures have been suggested by an honourable and worthy Brother, whose labours of love for the promotion of the association are too well known to require here an enumeration, and those measures adopted for the establishment of a fund for the relief of such industrious members of the association, as have unfortunately come to decay. The society hath also made provision for the fitting out of more than twice their former number of lads, for the sea-service.—This is, indeed, a favorite object of the association, which they anxiously wish to be enabled still farther to extend, as being of a peculiar service to a maritime and commercial country.—It is indeed an object, which reverberates on my ear the words of the prophet.—“Bethou ashamed, O Zidon; for the sea hath spoken, even  
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## S E R M O N II. 53

the strength of the sea, saying, I travail not, nor bring forth *children*, neither do I nourish up young men."—That this great metropolis, like Zidon, the mart of nations, may not merit the like reproach, but exert, in every respect, that spirit of loyalty and public virtue, which is the duty of all who enjoy the blessings of providence, under the protection of civil Government,—may God of his infinite mercy grant, to whom be, &c.

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S E R M O N

PREACHED AT THE  
PARISH CHURCH OF  
ST. ANN, LIMEHOUSE,  
FOR THE BENEFIT OF  
POOR MARRIED WOMEN,  
LYING-IN AT  
THEIR OWN HOUSES.

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## S E R M O N III.

PREACHED FOR

THE BENEFIT OF  
POOR MARRIED WOMEN,  
Lying-in at their own Houses.

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GENESIS XVI. 11.

*And the Angel of the Lord said unto her, behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.*

**T**HOUGH patience and resignation under the sufferance of those sorrows, which Divine Justice denounced on the disobedience of our first parents, be the indispensable duty of every daughter of Eve; it is no less incumbent on every daughter and son of Adam, to mitigate those sorrows,

as

as far as Divine Providence hath put in their power the means of alleviation. In that portion of Holy Scripture, now more immediately before us, we have an early instance of the peculiar interposition of that Providence in behalf of a *poor outcast*; an Egyptian bond-woman of the household of Abraham,—of Hagar, the handmaid of his aged and barren consort, Sarah;—who, for the pious purpose of raising children to that highly favoured Patriarch, gave her after the custom of those primitive ages to her husband Abraham to wife. The consequence of this indulgence on the part of the mistress, naturally produced high thoughts and imperious behaviour on *that* of the maid; in whose eyes, when she found she had conceived, her barren mistress became despicable. Then “ Sarah said unto Abraham, my wrong be unto thee; I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee; but Abraham said unto Sarah, Behold, thy

thy maid is in thy hand, do to her as it please thee. And when Sarah dealt hardly with her, *she* fled from her face." And yet, under all these circumstances, even under the complicated guilt of insolence and ingratitude, the Angel of the Lord found her by a fountain of water in the wilderness.—The Heaven-directed steps of the wandering fugitive, were led to a fountain of water; not only a source of natural refreshment, but typical of the well-spring of living water,—the fountain of divine grace, the spiritual source of our salvation;—nor was this all, an Angel was directly sent to console and advise her. "Return, said he, to thy mistress, and submit thyself to her hands; intimating, that a favourable reception was prepared for her, by forgiveness and commiseration. Nor was she unconscious of the impropriety of her former conduct, or unmindful of the present relief providentially afforded her, for she called the celestial messenger, by the emphatic name of—"Thou God seekest me," and said,

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—"Have

—“ Have I here also looked after him that feeth me.” The event answered her expectations ; for the Lord never disappointeth them who put their trust in him.—She returned, and according to the promise of the Angel, became the mother of unnumbered multitudes.

From this passage in sacred history we may learn, not only how acceptable to God is the submission of the contrite, afflicted heart, but what an important object, in the general dispensations of Providence, is the preservation of women in their state of pregnancy, and their delivery from danger, in the hour of nature’s sorrow. The propriety of recommending, therefore, in the house of God, an institution, formed on so truly benevolent a design is, I presume, too universally obvious to need illustration.—Such an institution is the Lying-in Charity that has been several years established in this Metropolis, for delivering poor married women at their own habitations;



S E R M O N III. 61

tations ; and to the support of which I am called upon, in the discharge of my duty, at this time to direct your attention.

To your feelings as *men*,—to your understandings, as *members of society*, and to your sense of religion as *Christians*, shall I proceed accordingly to urge the more striking motives that suggest themselves in it's behalf. These motives, I shall distinguish also under three heads ; *those of humanity*, *those of utility*, and *those of piety*.

By motives of *humanity*, I mean such as lead us almost involuntarily to pity the sufferings of the afflicted ; and to afford relief to the distressed, merely from an innate principle of compassion, without regard to the *merit* of the sufferers, or respect to the moral and religious duty we lie under to relieve them.

It hath been frequently urged that self-love and social are the same. Their first principles are, doubtless, derived, as their

final consequences tend, in the course of providence, to answer the same benevolent purposes; but so *narrow* are the views of the human mind, and so confined the affections of the human heart, that it has been as plausibly urged, that all benevolence is centered in *self*.

It is, say the teachers of this selfish philosophy, with a view to relieve ourselves that we relieve others;—we either *feel* or *fear*, say they, for ourselves in beholding *others* in pain and distress. Be it so,—let us even suppose that motives of mere humanity are selfish; is not a feeling for the distress;—a sympathising concern in the affliction of a fellow-creature, *one* of the most *amiable* qualities, *one* of the most noble and distinguishing characteristicks of human nature?—Even the *brutes themselves*, possess a *fellow-feeling* for the sufferings of their species; so that an unfeeling man or woman is a *monster* in the creation.

Among

## S E R M O N III. 63

Among the vicissitude of cares, and variety of sorrows, to which our nature is liable, there is none so nearly interesting, so *deeply affecting*, as is the situation of a pregnant woman, on the approach of her delivery. It is impossible for persons of any sensibility, not to be in some measure, touched with the danger, and anxious for the safety of every object in so *critical* a circumstance ;—*even* when that object is in affluence, and wants for no assistance which the nature of her case requires. We cannot help being solicitous for her welfare, notwithstanding we have reason to think that with such, “ though sorrow lasteth for a night, joy returneth in the morning.” But is this the case with the lower order, the meaner ranks of society ?—Chilled by the cold hand of penury, scarce capable of providing proper sustenance for a numerous family even in the full enjoyment of health, how trying is the state of a parent called upon to make those other provisions, so necessary to the *very life* of a woman in child-

bed and her new born offspring?—It were easy to paint a pathetic picture of the distress of a poor family labouring under such a weight of the most affecting concerns, of a loving husband and tender father, anxious for the safety of both, yet destitute, perhaps, at so critical a juncture, of the means of exerting his accustomed industry for their support, or, if happy enough to have those means in his power, incapable nevertheless of procuring, from a constant though laborious employment, more than is necessary for the bare subsistence of the day.—It were, I say, easy to describe the *scene* of woe which poverty presents to the compassionate in *such cases*; but I wish not to move your passions, it is your reason I address. In fact, such scenes of affliction need no artificial colouring, they are already drawn by the hand of nature in every susceptible heart and thinking mind. Is there a husband, is there a wife in this assembly, to whom the *wants of such a family*, in their aggravation, do not suggest themselves?

If



If there are, they must be *happy enough* not to know what the *wretched feel*, or *so miserable* as to be *themselves totally unfeeling*.

From motives of delicacy, I forbear to urge those inducements, which *peculiarly* interest my female auditors on the present occasion.

It were injurious to suppose *them* so void of the characteristic virtue of their sex, as to be unsusceptible of *pity*, in regard to that distress, which *they themselves* most *poignantly feel*. It were uncharitable to suppose, that there can be *one* female heart or hand not liberally open to relieve the indigent mother from the great danger of childbirth.

From motives of loyalty and respect, however, I am induced to point out to their imitation the shining example of the amiable consort of our gracious Sovereign; at whose maternal instance, this charity stands honoured with the immediate patronage of

## 66 S E R M O N III.

the heir apparent to the crown,—But if motives of mere humanity are so trite and familiar as to need no farther recommendation to this assembly, those of *public utility* on which this charity claims peculiar regard, are not perhaps quite so obvious. An institution, destitute of the popular advantage of those conspicuous and costly edifices, which attract the eye of passengers, and serve as a local memento, constantly reminding the public of their existence, makes its usefulness known but by slow degrees. This, like the hand of charity itself, diffuses it's blessings in secrecy and silence, and may, therefore, pass unnoticed and unassisted by those, who are liberal only in the eyes of men, and do good *merely* from motives of ostentation. But, be it remembered, that though true charity worketh in secret, it will be rewarded openly. Be it also duly considered, to which the preference should be given, the applause of men, or the approbation of God!—

The

The utility of public hospitals is more strikingly apparent from the circumstance of the several objects of their charity being collected together; so that the benefits of the whole establishment are exhibited, as it were, at one view. This circumstance, I say, aggrandizes, if it does not sometimes exaggerate the real usefulness of such institutions. The present charity, on the other hand, labours in point of notoriety under the disadvantage of having its several objects divided and seperately relieved throughout the vast extent of so wide and populous a metropolis, as the city and suburbs of London. The same reasons, therefore, that render it the more extensively useful, at the same time render it's excellence the less obvious.—We regard with admiration objects of collected good or accumulated evil, while the several parts of which they are composed, are separately too inconsiderable to engage our attention. The number of poor women relieved last year by this charity, according to the printed

ted account of it published by the governors, was no less than four thousand eight hundred and sixty-two; and from its first establishment to this time, fifty-four thousand have been relieved in the whole. What a figure would not such a number of poor people make within the walls and in the annals of an hospital?—But how immense must be the expence of affording them relief.—It may be objected, indeed, by the inconsiderate, that in the mode of the present institution, relief is not furnished to them in the *same degree*.—In the *same manner*, it certainly is not; but in an *equal*, if not a *greater degree*, it most certainly is; and a proper attention to the circumstances of the case will readily evince the truth of this assertion. To enter on a particular detail of the necessities of the labouring poor and the methods the most efficacious for their relief, would take up too much of your present time; but there needs little reflection to become sensible, that of all the blessings of Providence, from whatever source derived



S E R M O N III. 69

ved, there are none so truly acceptable, so efficaciously bountiful, *as those which are brought home to our own house.* The separation, indeed, of a husband and wife from each other or their family, cannot possibly ever be attended with such distressing inconveniences as *at such a time and on such occasion*: domestic relief is, therefore, of all others the most necessary,—the most essential.—The Angel of the Lord doth not, indeed, in this case, as in that of the fugitive Hagar, find the object of his care literally in a wilderness: yet *in effect* she is equally destitute, equally *forlorn*; and it is a lamentable fact, that *too modest to beg, too honest to steal*, the distressed woman, labouring with child, may perish for want in the streets of this plentiful, this populous city, as certainly as in the deserts of Arabia.

Will it be cruelly suggested that, were such relief universally extended, it would encourage a remission of industry, and a neglect of œconomy in the miserable objects

jects whose cause I plead. Alas! the author of such a suggestion must be strangely unacquainted with the circumstances of the working poor of this great city. If families, in the middle station of life find the utmost circumspection necessary in order to confine their moderate and unavoidable expences within their income, how much more difficult must it be for the artizan and labourer, whose wages amount not to a tenth part of such a competency, to procure a bare subsistence.—That in so multitudinous a class of people as our labouring poor, there are to be found numbers occasionally indolent and idle, is not to be denied: it were a miracle it should be otherwise; but this you will allow me to observe is by no means their general character. Temperance and labour, for the most part, render them prolific; and the decent provision they generally contrive to make for their numerous families, from their little earnings, is a sufficient proof of the industry and œconomy that prevail among them.

Will

S E R M O N III. 71

Will the relief, afforded them by this charity be undervalued as too small and unworthy their acceptance?—The contrary is daily experienced from the constant applications made for relief, and the gratitude with which it is universally received.—But passing over the advantages derived from this charity to individuals, let us consider its *importance to the community at large*. It is an established truth, *a truth* which the great and wealthy cannot hear of too often—that on the class of the labouring poor depend the *strength*, wealth and grandeur of a nation. They are allowedly the support of our fleets, our armies, and manufactories:—they are the sinews of the state, the very nerves on whose organization it's political happiness depends. Can there now, my brethren, be an object of greater public utility than the preservation of life and health in the several individuals of this class, and a provident care of their population?—Or, can any thing tend more directly to answer those important purposes than

than the views of the present charitable institution?—How expedient is it, that they should meet with relief and support, under those difficulties, which it is the interest of civil society, as well as the designs of nature and providence, they should occasionally encounter. It is not only important to society also, that the lower order of people should be sustained and encouraged in lawful population; but that the health of the child as well as the mother be respected. How necessary is it that they, who are born to labour, should be robust?—That they should not be maimed or mutilated in the birth, or for want of proper subsequent care be crippled, or otherwise injured in health or limb, so as to render them a burthen to that community which they are both naturally and politically born to support? In the prevention of such unhappy casualties (too frequently among the labouring poor, from the unskilfulness of uninstructed midwives) the utility of the charitable institution in question is abundantly

con-



S E R M O N III. 73

conspicuous; and that not only in regard to the objects immediately relieved under it's institution, but to all other poor women attended by the midwives employed by this charity, who are properly instructed by it's regular physicians, and conveniently situated in every part of the town.

I might proceed to enumerate many other considerations of utility, in behalf of this institution, did I think any more were, at this time necessary, or in this place to be urged with propriety.

The last head of my discourse presents motives of superior consideration to those of either common humanity or public utility.—These are those of genuine piety. The love of man, however laudable, is infinitely inferior both in its nature and consequences to the love of God. This is that true spirit of charity, which hideth a multitude of sins:—that spirit, without which, though a man had faith to remove mountains,

mountains, though he should give all his worldly goods to the poor, yea, his own body to be burned, it would avail him nothing. To the humane, who compassionate the distressed, to the prudent, who support the useful, the approbation and applause of the *wise* and the *good* are undoubtedly due; but the pious christian, who for the love of God, and in imitation of the bright example of our blessed Lord and Saviour Jesus Christ, doeth good unto all, and under all circumstances, a more glorious reward is reserved: "When the Son of man shall come in his glory, and all the Angels with him; then shall he sit upon his throne, and before him shall be gathered all nations; and he shall say to the righteous, Come ye blessed of my father, inherit the kingdom, prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:—Naked and ye cloathed me: I was sick and ye visited me: I was in prison,

son,

son, and ye came unto me: at least, in doing these things for the least of mine, ye did it unto me—Come and enter into the joy of thy Lord! Let us conceive *now* these several circumstances of hospitality and charity, heightened by the circumstance of a mother labouring with the throws of nature's sorrow, and if there be any degrees in the happiness reserved as the reward of pious charity, superlative is the premium of bliss. Nor is the conception presumptuous, if we be permitted reverentially to plead the amazing humiliation of our blessed Lord, in condescending to be himself in the same lowly circumstances. The Son of man, even our Saviour, Christ the Lord, when he took upon him our nature, had not, when he came into the world, a pillow, on which to lay his head! His mother Mary, the espoused wife of one of the labouring poor of Nazareth, of Joseph, a Carpenter, was delivered of the heavenly babe, even in the stable of a common inn; his cradle, a manger!—What an hum-

## 76 S E R M O N III.

ble situation for the Saviour of the world!—And how highly favoured of God, both the ignorant shepherds, and the learned sages, whom the Angel of the Lord, and the star in the east, providentially directed to Bethlehem!—And yet, at a due distance, and in pious imitation of primitive righteousness, may even modern charity, arising from the same christian principle, presume in humble boldness, to glory in the explicit construction of that divinely inspiring promise of our great and glorious Redeemer.—In as much as ye did it to one of the *least* of mine ye did it unto me.

If, after paying attention, however, to motives so affecting, so convincing, so encouraging as those of humanity, utility, and piety, which I have mentioned, there should be *still* wanting inducements to excite the liberality of my audience on the present interesting occasion—I cease to persuade—I address not the unfeeling,—the unthinking, or the uncharitable;—harsh  
and



# S E R M O N III. 77

and ungrateful epithets!—to which, that not a single auditor in this assembly may be justly obnoxious; but that every one may be animated, by that truly laudable and pious spirit of benevolence, not only becoming us as men, brethren, and christians, but entitling us, through the merits of our Lord and Saviour Jesus Christ, to that exceeding great reward, which he hath declaredly provided for the truly charitable; may God of his infinite mercy grant.—

and in the light of the Gospel, to which, that  
 is a single instance in this history may be  
 justly referred: but the cross one may  
 be supposed, by the way, laudable and  
 from the point of view, not only in  
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 I and I have seen I think, in that  
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 and of the infinite mercy grant —

A  
S E R M O N

PREACHED FOR

THE BENEFIT OF

T H E

CHARITY SCHOOLS,

• F

St. GILES, IN THE FIELDS.

A N D

St. GEORGE, BLOOMSBURY.

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( 81 )

# S E R M O N IV.

PREACHED FOR  
THE BENEFIT OF  
THE CHARITY SCHOOLS,  
OF  
St GILES'S IN THE FIELDS, &c.

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## PSALM LXXII. 4.

*He shall judge the poor of the people, he shall  
save the children of the needy.—*

**I**N the prayer of the royal Psalmist, a  
portion of which I have taken for my  
text, he prophetically describes at once  
the glory of the reign of his son Solomon,  
and of that of which it was a type, the  
kingdom of Christ upon earth, or the blef-  
sings of the Gospel dispensation, under the

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establiſh-

## 82 S E R M O N IV.

establishment of Christianity. In this description, one of the first and principle objects, is the righteous judgment dispensed to the poor, and particularly the salvation of the children of the needy.—The care of the poor, indeed, hath been considered, by the sacred penman, both under the dispensation of the Law and the Gospel, of so important and so momentous a concern, that they have, *at all times*, committed it to the charge of the *opulent and successful*, as one of the first of religious and moral duties. Even before the institution of the ceremonial feasts of the passover, of the weeks or of the tabernacles, before a multitude of inferior obligations, the following command was repeatedly and religiously laid on God's chosen people,—Israel. “If there be among you a poor man, one of thy brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother.—But thou shalt open thine hand *wide* unto him,

S E R M O N IV. 83

him, and shalt surely *lend* him *sufficient* for his *need*—Thou shalt surely GIVE him, and thine heart shall not be grieved when thou givest him, because that for *this* thing, the Lord thy God shall bless thee in all thy works, and in all things to which thou puttest thine hand.”

Can there be a duty more expressly commanded, or a reward more firmly promised for the discharge of it?—But alas! so powerful is the *perverse*ness of human nature, and so strangely averse are many grown to the discharge of *even* the most rational of religious duties, that “the destruction of the poor is still their poverty, for the poor man his hated even of his own neighbour.” And yet, “who so mocketh the poor, says Solomon, reproacheth his maker; for the rich and the poor meet together, and the Lord is the maker of them all.” Hence, saith that king of wisdom, “The *righteous* considereth the cause of the poor, but the *wicked* regardeth not  
to

to know it."—And wicked, indeed, must be that man, who is regardless of such a cause; not only in his wilful neglect of the duty enjoined him, but in his want of faith and trust in the word of God, who, in all ages, hath so repeatedly and liberally promised to bestow his blessings on the discharge of such duty.—Nor have such promises been less liberally made or such duty less zealously enforced under the *Gospel* than they were under the *Law*. The predilection of our Saviour himself, in favour of the poor, of him, "who became poor, that through his poverty, as the Apostle expresses it, *we* should become rich."—Our Saviour's regard, I say, to the cause of the poor, was on every occasion remarkably conspicuous.—His divine example was accordingly followed, by his immediate Disciples, and by the primitive Christians of the earliest ages.—We read in the acts of the Apostles of the choice of deacons for the administration of proper sustenance to poor widows and others; and in the epistle of  
St.



## S E R M O N IV. 85

St Paul to the Romans, of contributions being raised in Macedonia and Achaia, for the poor at Jerufalem.—So early did Christianity begin to prove the great Archetype of the good and glorious reign of king Solomon, described in the grateful and exulting declarations of his inspired Father the royal Psalmist.—Pursuing a line of conduct so consistent with that universal benevolence, which is the distinguishing mark of our Holy Religion, the Christians of succeeding ages continued to supply the wants of their necessitous brethren; encouraged by the promise, and fully confiding in the word, of him, who hath declared,—“ It is more blessed to give than to receive.” In most countries of Christendom, the subsistence of the poor still depends on this exercise of religious charity: whence the poor houses, even in some Protestant countries are still stiled God’s houses, though in this nation, the true spirit of Christianity appears to have many years ago, lost *so much* of it’s influence, as to reduce the Legislature to the

86 S E R M O N IV.

the necessity of exacting, by the coercion of parochial rates, such contributions as the *hard hand* of avarice, or the *cold one* of *irreligion*, withheld from the general stock of public charity.—Well designed, however, and extensive as such provision is in general allowed to be, it falls far short of the various occasions, in which the humane and truly charitable might essentially serve the poor, to the preservation of peace and good order in society, and to the promotion of true religion and sincere piety; rendering them at once, useful to man, and acceptable to God.—Among these occasions may be ranked the charitable institution, I am desired, at this time, particularly to recommend to your attention; that of sustaining some, and cloathing, educating, and apprenticing a great number of children of both sexes, the offspring of poor parishioners, unable to make such a parental provision for them, as it is a pity, (not to say a disgrace to an opulent Christian community,) the child of the poorest and meanest indivi-

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# S E R M O N IV. 87

individual should want.\*—An institution this that leads me naturally to expatiate on the second declaration of my text.—“He shall

\* By this charity, which is supported only by voluntary subscriptions and collections at sermons, (and not any other assistance from the parish rates, as there is reason to think too many persons imagine) one hundred and one boys and seventy girls, are annually clothed; have shoes and stockings twice a year; are furnished with books, &c. and are instructed in the principles of the christian religion according to the rites of the Church of England. The boys are taught to read, write, and cast accompts; the girls to read, write, knit, and do plain household work; and both, when of age, are put out to suitable trades, or services: With every boy and girl apprenticed by the Trustees, are given *two pounds two shillings*, to clothe them, together with a *bible, common prayer book, and the whole duty of man.*

The Trustees, being desirous of making this charity more useful to the public, intend (as soon as their fund will admit) to take the girls wholly into the school-house, and maintain them at the expence of the trust. By this means the poor children will in a great measure be preserved from the influence of those bad examples they would otherwise be too likely to meet with, both at home and abroad, after their school-hours.

Sixteen of the girls, (most of which are the children of poor parishioners legally settled, preference always being given to them) they have already taken entirely from their parents, and are lodged, boarded, and instructed in all sorts of household-work, besides the schooling which they have in common with the rest of the children.

This laudable institution is most earnestly recommended to the consideration of every benevolent mind, for protection and assistance; as the distresses of a laborious parent are thereby alleviated, their helpless infant rescued from want and misery, taught true humility and obedience to their superiors, and thereby rendered of use to the community in general, as honest and useful servants.

Any person subscribing one pound or upwards annually, is entitled to recommend children, which will be admitted in their proper turn, provided that the circumstances of such children be agreeable to the rules of the school; and a subscriber of two pounds annually, is a perpetual Trustee.

Since

shall save the children of the needy."—Of King *Solomon*, this was spoken, as an instance of his wisdom and piety;—of our Lord and Saviour Jesus Christ, it was spoken as an instance of that boundless extension of mercy and Divine Grace, which was displayed in his taking upon him human nature, and effecting the professed purpose of his mission, the great end of Christianity,—the seeking and saving that which was lost.—*Lost*, indeed, to all good purposes in this world, and probably to those of the world to come, without the particular and miraculous interposition of Divine Grace, *must be* most of the untutored, uninstructed, and therefore unprincipled children of the unassisted poor.—That these *truly pitiable* objects, even innocent as they may be supposed of the actual

☞ Since the institutions of these schools, there have been apprenticed, *viz.*

To laborious trades, manufactories, &c.	} 623 boys	} In all 1068
including 20 to the sea service. -		
To household work, &c. - - - -	445 girls	

Besides nearly as many more who have had education, &c. and have been taken out by relations or friends, or have been otherwise happily disposed of.



# S E R M O N IV. 89

actual corruptions of the world, are yet included in the predicament of being *lost*, appears from the declaration of our blessed Saviour himself.—“Take heed, that ye despise not one of these little ones; for the son of man is come to save that which was *lost*.” From the disobedience and fall of our first parents, until the coming of Christ, the whole world lay under the guilt of sin. “The whole creation; says the Apostle Paul, was in the bondage of corruption:—it groaned and travailed, like a woman in pain, ’till the time of it’s deliverance and refreshing came.” We are all by nature, therefore, as born in sin, the children of wrath, from whom, if the Gospel of Christ be hid, it is, in the words of the Apostle, “*hid to them that are lost*.”—And in this state were not only grown persons and actual transgressors of the moral law, who were more particularly entitled to the appellation of sinners, and stood foremost in the rank of such as were lost, but even little children; such as Christ himself pointed

pointed out as emblems of humility ; whose resemblance he required in every convert to Christianity :—even these, I say, appear evidently to be included in the general situation of those that were lost.—

And if children of every denomination, the children of wealthy, prudent, learned and pious parents, wanting neither the means nor the will of instructing them early in the knowledge of moral and religious obligations ;—of parents, anxious to instill into their infant minds a sense of the infinite importance of faith in Christ, and what a crucified Redeemer hath done for their immortal souls ;—if the children of such, the best of parents, are to be ranked among the number of those which were lost ;—of those which the son of man came expressly to save ; as how much more lost, may we not look upon those unfortunate innocents, the unhappy children of poor, imprudent, ignorant, irreligious, and perhaps profligate parents, who want not only the means  
and

S E R M O N IV. 91

and abilities, but may want also the will to give proper instruction to their offspring!

—Need I observe, that it is to supply the want of these means and abilities, natural or habitual, in poor parents that parochial charity schools were, by voluntary contributions, first instituted?—Not very many years are elapsed, since the first establishment of schools of this kind; the parish of St. Giles's in the fields, being one of the first to contribute to so pious an institution.

—In the days of their infancy, it is remarkable, that, they flourished with great increase.—They became the pride and boast of the times, the foundation of many being laid with great and genuine liberality. In the present age, their support is, by no means, proportional to the increasing populousness and opulence of this great metropolis.—On the contrary, the contributions of most fall off, and their funds drop daily into decay.—What can be the meaning of this?—“Are ye weary of well doing?”

—God forbid!—Or, are there other insti-

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tutions,

tutions, other charities, more novel and attractive, more fashionable and popular?—Doubtless there are. The occasional calls and claims on the humanity and piety of well disposed Christians, it must be admitted, are sufficiently numerous and various.—There are such claims, and those laudable ones too, the contributors to which may have their names, and even their mite of charity ostentatiously and repeatedly advertised at length in the daily news papers. Perhaps this circumstance may to some appear preferable to the doing good in secret; for how few blush, like the good man described by the Poet, to find their virtue—fame!—Let it be recollected, however, that the exercise of such ostentatious charity is reprehended, and even reprobated in holy writ. “Take heed, says our Lord and Saviour, that ye do not your alms before men, *merely* to be seen of men: otherwise ye have no reward of your Father which is in heaven; therefore, when thou doest alms, do not sound a trumpet before thee,



S E R M O N IV. 93

thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men : For verily, I say unto you, they have a reward.”—But what is their reward ?—And how different from that of the truly righteous !—To the one, shall the son of man, when he cometh in his glory, say,—“ Come, ye blessed of my Father, inherit the kingdom prepared for *you* from the foundation of the world : ”—to the other, placed on the left hand ;—“ Depart from me, ye accursed, into everlasting fire, prepared for the devil and his angels.”—“ And *these* shall go away into everlasting punishment, but the righteous into life eternal.”—Not that our Saviour meant, or that your preacher means, to condemn the most public acts of beneficence, when performed out of a truly Christian principle, and not *merely* from ostentation with a view *only* to obtain glory of men. For, “ who lighteth a candle, and hideth it under a bushel, and not rather placeth it in a candlestick to give light

to all in the house." The setting in public a good example is repeatedly recommended by our Saviour,—“ Let your light *ſo* ſhine before men, that they, ſeeing your good works, may glorify your Father, which is in heaven.” For, whoſoever, faith he, is aſhamed of me and of doing good in my name before men, of him will I be aſhamed before my Father at the laſt day.”

But whatever merit there may be in other charities, and, however meritorious may be the private or public contributors to them, there can be no doubt of either the moral or the pious uſe of that I am *now* ſollicitous to recommend.—For it is not merely to the ſupport or cloathing of the bodies of *theſe poor children*, the preventing of their perishing for want, or becoming a burthen and even a nuisance to ſociety,—from being left naked and deſtitute to beg or to ſteal;—it is alſo the ſalvation of their ſouls,—to prevent their moral corruption by a contagious communication with the dregs of the  
people,

S E R M O N IV. 95

people, with the wicked and dissolute, with the already hardened in guilt, and the abandoned to shame.—It is to train them up in the nurture and fear of the Lord; so that, by hearing of the word, and the benefit of good example, they may grow in grace, and become not only useful and worthy members of society in this world, but partakers of that eternal inheritance, prepared by our Father which is in heaven, before the foundation of the world, for all those that love and fear him; doing his will, and putting their trust in his holy name.—

Our blessed Lord, not only rebuked the Jews for preventing little children approaching him, saying, “Suffer them to come unto me,” but he took a child, and set him in the midst of them, and when he had taken him into his arms, he said unto them,—“Whosoever shall receive *one* of such children in my name, receiveth me, and whosoever receiveth me, receiveth also

## 96 S E R M O N IV.

him that sent me." "Whosoever, continued he, shall give but a cup of cold water to such in my name, verily, I say unto you, he shall not loose his reward." Nor doth our dear Redeemer hold out to us only the promise of reward for cherishing these *little ones*, he denounces his divine wrath against those who do otherwise—"Whosoever shall offend one of them that believe in me, it is better for him that a mill-stone were hanging about his neck, and he were cast into the sea." Well might he caution them, therefore, by saying,—"*Take heed* how ye offend them."—Will it, after this, be said, as it sometimes is,—“The churches are open to the poor as well as to the rich, who, if they are disposed to hear, may *equally* have the Gospel preached to them?—This is indeed the greatest boast of Christianity, and we are told in scripture, that in the earliest ages of it, “the poor had the Gospel preached to them.” But in what sense is that applicable in the present times?—The churches are open!—True, —and,



—and, so are the ale-houses, the beer-cellars, the fields and the streets!—And to which, is it most likely that the illiterate, the ignorant, and the neglected children of the poor will resort?—Can it be to the church? Will not such children, instead of listening with reverential awe and attention to the Gospel, as delivered by ministers, rather resemble the graceless children of Bethel, and make a mock of the man of God, as was done to the prophet Elisha of old?—For alas! what motive, what allurements, what example have such poor children to induce them to repair to church?—Without the previous instruction, necessary to enable them to comprehend what they heard there, they will, indeed, understand nothing, even could we suppose, that mere curiosity alone might induce them to pay it attention. The voice of the preacher would be to them, (as I fear it too often is, even to those, who have had the benefit of such instruction) as inefficacious as the sounding brass and the

tinkling cymbal.—They will be like the Jews of old ; they will have ears to hear, but will not understand.—However liberal, therefore, be the provision made by the state in support of the church ; and, however zealous might be the clergy in the discharge of *their* duty, as preachers of the Gospel ; yet, I say, without the poor are instructed in the first principles of moral and religious obligation in their youth, it is impossible, that the preaching the Gospel in our churches, however public, however gratuitous, can be efficacious in the scriptural sense of the phrase.—To render it truly so, and to make good the words of the Gospel, it is necessary, that such means of previous instruction should be taken ; and, in doing this, the unlearned layman, the well-disposed Christian of every denomination, who contributes to the maintenance and support of parochial charity-schools, acts as pious and praise-worthy a part as the most learned and zealous among the clergy ; whose preaching to the poor  
would

S E R M O N IV. 99

would else be in vain. I might urge many moral and political motives, that would convince the considerate and humane, how necessary it is for the good of the community, and how much it is to the worldly interest of the wealthy individual, that the children of the poor should be properly sustained and instructed; but I will not urge a less powerful motive, after I have enforced a greater; nor will I pay so bad a compliment to any of my auditors, as to *suppose* they will do that out of *mere policy*, which they would not do out of true piety.

To a more politic, moral, and pious purpose, than to this of giving a virtuous and religious education to the children of the poor, it must be *then* admitted, that the abundance of wealth, or the increasing profits of successful industry cannot be applied.

But there are *other obstacles*, beside *other charities*, to a liberal contribution in support of these establishments. The *lukewarmness* of neglect, if not the *coldness* of

of *disgust*, with respect to the practice of piety in general, is alas! too prevalent in the present dissipated, pleasure-loving age; and the pleasures of the world, when made the pride of life, are costly and expensive. —Hence the *distresses* of the *industrious*, the *penuriousness* of the *great*, and the *casual poverty* of the *wealthy*: and hence that fordid and selfish excuse for withholding from the poor what the Lord hath *given* to be *lent* them, as a *loan* to *himself*. “Who so giveth to the poor, lendeth to the Lord.” But charity, saith the covetous man, “beginneth at home.”—It little matters, however, where *charity begins*, if it have not the love of God, as well as the love of man, for it’s *end*. If you are charitable from political motives merely, if your love of God and of man concentrate in self-interest, well may ye say, on every occasion, *charity begins at home*. The man, who *lives* but for *himself*, cares little how *others live*, or whether or not, they live at all. The wants of *such men*, however rich, are so numerous



## S E R M O N IV. 101

merous and so craving, that they will seldom have any thing to spare for the *poor*. With *them*, the times are *ever so hard*, profit so precarious, losses so great, and money so difficult to attain, that *they* will never *want* for an *excuse*, for their *want* of *charity*.—And yet, certain it is, that, well founded as such excuses may be supposed to be in the present situation of public affairs, never were the *private luxuries* of the *great*, or the *indulgencies* of the *little* more studied, or indeed more gratified than in the present day. Not only do persons of rank and fortune live in the splendour and magnificence, but even those of a lower rank in life, the adventurous merchant, the busy trader, the ingenious artist, and even the industrious artisan enjoy the conveniencies, the elegancies, the superfluities of life, in a degree unknown to their frugal forefathers.—Should œconomy, instead of charity, begin at *home*, charity might more frequently *walk abroad*, to the honour and advantage both of the rich and poor.—

But

But self-denial, one of the first of Christian virtues, seems to take little place in our general conduct. At the same time self-love is so powerful that few can bear to part with any thing, which they conceive they can themselves enjoy; *even* though such enjoyment should be the most trifling and transitory.—But wherein, let me ask, is the mighty merit of self-denial, or even the inconvenience of *giving* to the *poor*, what we should otherwise *throw away* upon *ourselves*?

To the confessedly wealthy, I shall use no further argument, not doubting that, on this occasion, they will demonstrate their gratitude to the great giver of all good, *Almighty God*, by following the examples of the wisest men, and of the Son of man, and of God Christ Jesus, in “judging justly of the poor of the people,” and in contributing with a Christian liberality “to save the children of the needy.”—To the less rich or the more parsimonious, I will beg leave to add a few words. The *dis-*  
*creetly*

*creetly charitable*, (yet God forbid I should charge the most liberal charity with real indiscretion) have always in their eye, and frequently on their lips the acceptableness of the widow's mite. Her story, indeed, is striking, and particularly applicable to the present occasion. "Now Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing:—And he called unto him his disciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury." "For all they did cast in of their abundance: but she of her want did cast in all she had, even all her living."

It is neither expected nor desired, in these latter days, that any should give *all* their living to the *poor*: This would be to convert piety into poverty;—to make the giver  
one

one day, the receiver next.—It is no more required of the *poor* to relieve the *poor*, than of the blind to lead the blind ; but it is, on the other hand, equally absurd and irreligious for persons of property, in order to excuse their parsimony in not giving as *much* as their circumstances afford, and their situation ought to warrant.—The widow's two mites, though amounting to a farthing, being *her all*, would, in these days, be *much too much* to be given in charity ; and yet too little for any but such a widow, *than* herself totally destitute.—Our Lord and Saviour spoke of the *value*, not of the *gift*, but of the *heart* of the *giver*, and *this*, though her hand was little worth, was worthy indeed ! And here let me recal to your minds the pious liberality of another poor widow recorded in holy writ. The widow of Zarepta, possessed only of a handful of meal, and a little oil in a cruse, and that in a time of famine, put so much faith in the promise of the prophet of God, that before she tasted herself, or gave to her  
only



only son, she made first a cake for the famished Elisha.—And what was her reward?—Her barrel of meal did not waste, neither did her cruse of oil fail. What an encouraging example, my brethren, in confirmation of the precept laid down in the beginning of my discourse. “Thou shalt open thy hand *wide* unto the *needy*, because that, for this thing, the Lord thy God shall bless thee in all thy works, and in all things to which thou puttest thine hand.”—A precept given under the *Law*, and enforced and confirmed under the *Gospel*, particularly by the apostle Paul, in his epistle to the Corinthians: to whom, in recommending a similar contribution, he recommends it as a matter of *bounty*, and not as of *covetousness*. For this I say, adds the apostle, —“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Let every man, therefore, give not grudgingly, for God loveth a chearful giver.—May that God incline your hearts, accordingly,

to

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to the discharge of your duty, on this occasion, in such a manner, as may entitle you all to those blessings, which he hath graciously and repeatedly promised.—

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PREACHED AT THE

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S E R M O N V.

PREACHED AT THE

M A G D A L E N E.

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M A R K XVI. 9.

*Now when Jesus was risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

**N**OT unto Mary, the blessed among women! Not to that Mary, who respectfully anointed him with ointment, and affectionately wiped his feet with her hair! but to Mary Magdalene, out of whom he had cast seven devils, did our Lord and Saviour vouchsafe *first* to appear after his resurrection from the dead!—Shall we look upon this circumstance as merely

accidental, and the Gospel relation of it as trivial and unimportant?—Or, must we not rather regard it, as a remarkable and striking instance of the dispensations of grace, and the sacred record of it as directed by divine inspiration, to convey to us one of the most important and interesting lessons of scriptural instruction?—

It teacheth us, *first*, that God is no respecter of persons, dispensing his favours in conformity to worldly distinctions:—secondly, that the most abject and abandoned state of human life, is not excluded from the participation of such favour; but rather on repentance and reformation, entitled to it in a more eminent degree.—

First, that God is no respecter of persons, or partial to human distinctions, is not only evident from a general view of the dispensations of providence, in the distribution of sublunary enjoyments, but from the declaratory example of our Lord and Saviour,  
when

# S E R M O N V. iii

when he took upon him human nature, and visited the world in the person and character of Jesus Christ.—Being told, that his mother and brethren stood without, and desired to speak with him. “Who, said he, is my mother?—And who are my brethren?—Then, stretching forth his hands towards his disciples, he said, *Behold* my mother and my brethren: for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”——

Abashed, then, be all temporal, abashed be all spiritual pride!—as in the sight of God, no man living can be justified,—*even* in the sight of man our highest boast is but vain-glory.——

I premise this check to the presumption which, I fear, is too often prevalent in the minds of the most amiable and respectable part of the auditory, generally assembled in this place. Virtuous in their dispositions,

fortunate in their circumstances,—and happy in the care of that Providence, which hath preserved, perhaps under powerful temptations, both their innocency of heart and purity of manners; how grateful should *they be* to the God of their salvation for such a favour and protection!—Grateful, I doubt not, they are; but is not their gratitude mixed with an alloy of self-sufficiency and pride?—Are they never apt to make invidious comparisons, and secretly to triumph over the less virtuous, the less fortunate, the less happy than themselves? Is not the fervency of *their* prayer infected with the leaven of the Pharisees?—Do they not thank God, with a perverted eye toward the poor sinful publicans, congratulating themselves on their being more righteous than they? “But I say unto you, that except your righteousness shall *exceed* the righteousness of the Scribes and Pharisees, ye shall in no case, enter into the kingdom of heaven.” Be it remembered, also, that the prayer of the humble, though sinful publican,



lican, was heard, while that of the haughty, though righteous Pharisee, was rejected.—

As deplorable is the *fall*, and wretched is the state of the *fallen*, let those take heed, who think they stand, lest too confident in their security, their *fall be great* indeed; for, however free from any peculiar species of guilt, “whoever says he has no sin deceiveth himself, and the truth is not in him,”—Nay, were it *even possible*, that perfect innocence should be the lot of humanity, yet, in the eye of God, would it not be more respectable than fallen innocence, repentant and restored to grace and favour; for, I say unto you, in the words of our Lord, “that joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.—So earnest was our blessed Lord to enforce this assurance on the minds of his hearers, that he illustrates it with two parables, to one and the same import. The concise and pertinent simplicity of the

last, particularly addressed to his female auditors, pleads for it's recital. "What woman having ten pieces of silver, if she lose one of them, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, rejoice with me, for I have found the piece which I had lost.—*Likewise*, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth."—A moment let me stop here to lament the very different conduct both of the men and women of our day, with respect to a lost and fallen sister. Is that loss but once known, so far is the cruel, the unchristian custom of the age from anxiously seeking her recovery, and rejoicing in it, that she is almost universally given up as irrecoverably lost. Nay, should she *return*, the door of reformation is unmercifully shut against her; imploring in vain a refuge from shame and remorse, until abandoned both  
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by friends and neighbours, she is driven to hide her head among strangers, and seek relief from reflection in the repetition of the crime, of which she was not permitted to repent. Strange, that a contrition, which excites joy in heaven should find so little favour on earth! That a circumstance which rejoiceth the angels of God should be disregarded by the sons and daughters of men!——But alas!

- - - - - man, proud man,  
plays such fantastic tricks before high heaven,  
as make the angels weep.——

The tear of pitying angels, however, must surely be mixed with contempt, at the want of compassion for each other, in such fallible beings as human creatures. Let him who is perfect be inexorable, let her who is spotless cast the first stone. To beings, who stand much in need of forgiveness from God, to shew the want of it in themselves, is surely more criminal than any other fault they can commit. But as placability

cability and compassion are characteristic of the good, so is implacability and cruelty the companions of the wicked; whose different dispositions, are as clearly indicated by the severity of their judgment in condemning the conduct of others, as they are by their own behaviour.—But judge not ye, lest ye be judged, for with that measure ye mete, shall it be measured to you again. It is not the *quality* of the crime so much as the *quantity* or heinousness of it's guilt, that calls for condemnation from that impartial Judge, who is no respecter of persons.—To come therefore to the *second* part of the lesson, inculcated in my text; the superior recommendation to divine favour, which true repentance and amendment have over mere unoffending innocence; it is to be noticed, that the expression of the Evangelist, is particularly strong and forcible. No sooner was the crucified Jesus, risen from the dead, than early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had  
cast



cast seven devils.—He did not, I say, make his *first* appearance to the *most beloved* of his twelve disciples,—he did not appear first to any near or dear relation according to the flesh ; but to the once fallen, and abandoned Mary Magdalene ;—to Mary Magdalene, once so forsaken of God and abhorred by man, as to be possessed of seven devils : of all which, that of unchastity was probably the least.—What consolation this for those unhappy sinners, in whom that criminality is the worst !—And how happy should be your preacher, if through the regenerating power of the divine grace, he should be made instrumental on this first day of the week, to the re-appearance of a risen Jesus to the heart and mind of such penitent magdalene. Not, but that comfort is to be equally deduced from my text by those, who may have been the vilest and most abandoned of sinners, if the sincerity of their penitence and the depth of their contrition be proportioned to their guilt : for, though sin may abound, the  
 grace

grace of our Lord Jesus Christ doth still more abound.—Nay, the more criminal may hence reap a greater abundance of comfort; yea, even of exultation; partaking, through profound humility, of that joy, which we are assured, their repentance creates in Heaven, and diffuses among the angels of God.—And, here may we all exult, as with one voice, in astonishment, at the wonderful depth of the riches of God's grace, in sending his only son into the world to seek and to save those which were lost.

For all the souls that are, were forfeit once;  
And he that might the vantage best have took  
Found out the remedy !

It appears to have been, in humble imitation of so divine an example, that principles of humanity and piety suggested to the founders and promoters of this charitable institution, so proper an asylum for friendless penitents. The success attending the  
design

design also, by the blessing of God, seems to have been equal to their most sanguine expectations—of those who have been received into the house, since it's first establishment, a proportionably considerable number, have reaped the intended benefit of their admission, by a confirmed reformation and amendment; returning to the bosom of their friends, and being restored to the blessings of society; which, by their former course of life, they had unhappily forfeited.—

Humanely, however, as this useful institution was, at *first* taken up, and piously as it hath *since* been supported, the late prodigious addition to the buildings of this populous city and suburbs, with the consequent increasing influx of people from all parts to reside in the metropolis; these circumstances, joined to a dissoluteness of manners, become peculiarly disgraceful to the present age, have so increased the number of unhappy victims to prostitution, that  
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the funds of the charity fall very short of affording the means of contributing to the relief and reformation of those, whose penitence recommends, and whose situation entitles them to compassion.—Permit me earnestly, therefore, on those principles of humanity and piety, which first founded, and have hitherto supported this laudable establishment, to enforce the continuation and encrease of the means of that support, to render it not only permanent, but still more extensively useful.

On considerations of *humanity*, I might indulge declamation, and expatiate over a wide field, fertile in motives to excite momentary pity : but I would not take advantage of mere sensibility, or stoop to the meanness of playing upon the tender passions.—Such is the meretricious art of those wily seducers, by whom the unhappy objects of your solicited benevolence are usually betrayed. God forbid they should not owe the means of their recovery and reformation



mation to more liberal, more worthy motives.—It is to prostituted rhetoric, to the glowing warmth, and pathetic elocution of designing and artful declaimers, both public and private, that our brothels owe their increasing population.—Yet God forbid, I say, that the Magdalene Hospital be peopled by the same means.—No!—to the true and permanent feelings of your humanity, to such only, whose propriety is confirmed by reflection and experience,—to those heart-felt emotions, which your good sense only can approve, let me recommend the support of this institution.—On the ground of humanity *merely*, how powerfully might I not plead in extenuation of that guilt, which from the cruel custom of a barbarous world, entails on it a punishment so greatly disproportionate to the wilful wickedness of the offence.—How critical the situation of a young and unexperienced female just rising into life,—urged by sollicitation, allured by flattery, and intoxicated by praise, how difficult to withstand

stand temptation ! Or, if destitute of direction, or deluded by bad example, how much more difficult still ! Especially, if we take into the prospect the odds of encounter.—On the one side, the weakness of ignorance, and unsuspecting simplicity of innocence ;—on the other, the united force of knowledge and cunning, assisted by the experienced artifices of habitual guilt—I speak not here of female frailty as assailed, in common, with human weakness, by those temptations of the world, the flesh or the devil, against which Divine Grace is a powerful remedy ; but of feminine weakness, opposed to that false friend—it's natural protector—man. Of artificial man, who, in the present dissolute state of society, may be justly compared in his conduct, toward the weaker sex, to the grand deceiver and enemy of mankind ;—who is said to roam abroad, like a lion, seeking whom he may devour.—Nay—man may be compared to a still more dangerous, tho' *apparently* less formidable foe.—From the  
terrific

terrific form of the lion, the affrighted object may seek safety by flight. But that human monster, the man of seduction, carries the savage nature of the lion, under the fleece of a lamb. How, then, should the unsuspecting victim be apprised of the danger, until too late to retreat.—If there be a crime on earth of peculiar malignity, says a celebrated moralist, it is that of female seduction; it is *even* greater than that of satan, in seducing our common mother in the garden of paradise. For satan was her avowed enemy, a foe to God and of all the human race;—he was not her natural friend or protector, whatever he falsely professed in the beguiling form of that serpent,—which the modern seducer stoops, in imitation of the devil, to assume, in order to perpetrate a more horrid crime, than even satan ever committed against mankind. Is there in this congregation a single auditor, who ever stood, in any degree, in this diabolical predicament, may I not hope that a *sense* of compunction, if he be

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possession



possessed of the least remaining spark of humanity, must dictate to him how necessary are both repentance and atonement for such heinous criminality?—Or, need I suggest to him, that the contributing to the restoration of the seduced, is the most rational of all modes of reparation.—Of female seducers of their own sex, I shudder in this place to mention the name; having too much respect for every daughter of Eve to suppose the most flagitious of that character bold enough to intrude herself on this audience.—To those of a totally opposite character, to the happily innocent, the chaste, the spotless, the unsuspected, let me yet offer one remonstrance on the side of humanity, in behalf of the unfortunate criminal.—Reflect, ye lovely innocents, whose dispositions, if amiable as your hearts are pure, render you, indeed, little lower than the angels!—Reflect, I say, on the providential causes of your happy innocence!—Think how few of you possess that envied purity and pre-eminence, in  
confe-



consequence of your own merit!—How many of you to circumstance, to constitution, to accident!—Narcissa, the once amiable Narcissa, possessed a heart as pure as innocence, unsuspecting as simplicity,—tender as pity, and liberal as benevolence itself.—What a foundation of virtue, for the fiend of seduction to build the superstructure of vice!—He succeeded, it was soon erected, and as soon fell into ruins!—Different was the lot of her friend, who looks disdainfully on her *fall*! But on what reason is founded her disdain?—Cold, cautious, unfeeling, and selfish, her very want of virtue hath been *her* protection against vice.—So little have the best to boast of in the point of moral merit, and *even* that little to be imputed often to such unmeritorious circumstances, that, in every case, even common humanity teacheth us the greatest humility with regard to our own virtues, and the greatest compassion toward the vices of others.—

On the footing of piety, so much less reason have we to glory in our own merit, or to triumph over the want of it in others, that the highest degree of human righteousness loses it's claim to worth in the eye of a perfect all-righteous God, and we are, after all, compelled to confess ourselves unprofitable servants.—If there be any act of piety, however, that recommends itself, above all others, to the notice and attention of the Deity, it is that of *charity*.—Not, indeed, the mere act of giving alms:—This may be performed without charity:—We are even told, that though a man have faith to remove mountains, though he give all his goods to the poor, and even his body to be burned, yet he may be without charity, and all his faith, his charitable deeds, and even his martyrdom, avail him nothing.—What, then, you may ask, is charity?—What is the act of piety, which lays a peculiar claim to the notice of God,—for the sake and through the merits of our blessed Saviour, who hath,

as well himself, as by his Disciples, enjoined it.—I will answer you in the words of the apostle James—“Know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”——

It is in this respect, that the Magdalene charity claims a pre-eminence to most, if not all others—To the honour of this opulent and liberal metropolis, we have a number of schools, hospitals, and asylums; in which the young and innocent are educated,—the poor sustained, and the sick and lame restored to health.—The great object of this institution is not the mere preservation of innocence, the simple support of life, or restoration only of bodily health.—These are all objects of humanity, civil policy, and moral virtue; and yet must be owned to fall short, in respect of piety, to that of the establishment, which I am called upon *particularly to recommend* to your religious attention.—The unhappy subjects



subjects admitted into this asylum, having been dead in trespasses and sins, seek assistance in their recovery and restoration to a spiritual life. It is not merely from a temporal, but a spiritual death they solicit a refuge. As the saving a *soul* from *death*, therefore, is an object of superior concern to that of restoring a limb, or preserving the body in health; *even*, I say, as the salvation of the soul is of infinitely more moment than the preservation of health, or life of the body, so is the object of this charity proportionable more important than *that* of others.

To your pious liberality, therefore, let me recommend it's support, in repeating the words of the apostle—"Know that he which converteth the sinner from the error of his way—shall save a soul from death, and hide a multitude of sins.—May the God of all mercies crown our labour of love with success, through Jesus Christ our Lord—to whom be ascribed, as is most justly due, all might, majesty, adoration, and praise, henceforth and for evermore.



A  
S E R M O N

PREACHED IN

BENTINCK CHAPEL,

MARY-LE-BONE,

On WEDNESDAY the 10th of FEBRUARY, 1779,

BEING THE DAY APPOINTED

FOR A

G E N E R A L F A S T

A N D

H U M I L I A T I O N.



## S E R M O N VI.

PREACHED IN

BENTINCK CHAPEL,

ON A

GENERAL FAST, &amp;c.

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 JUDGES XX. 23.

*And the children of Israel went up and wept before the Lord until even, and asked council of the Lord; saying, Shall I go up again to battle against the Children of Benjamin, my Brother? And the Lord said, Go up against him.*

**K**EEN is the sword of slaughter in the hands of hostile strangers; terrible the clash of arms, and dreadful the calamities of war between professed foes, between aliens in name and blood, between avowed enemies to every national, every personal

personal interest! How much more dreadful, then, the horrors of civil discord; when every man's hand is lifted against his brother; the father against the son, and the son against the father!—Yet such, in the mysterious dispensation of Providence, hath been frequently the unhappy fate of nations!

It was the state of God's chosen people Israel, when they gathered together, as one man even from Dan, to Beersheba, to go up against their brethren of the tribe of Benjamin; among whom, certain children of Belial, had committed wickedness and folly at Gibeah,

With the giving up of the delinquents, so that the evil might be put away from Israel, would the injured nation have been satisfied; but “the children of Benjamin, would not hearken to the voice of their brethren, the children of Israel, but gathered themselves, in their turn; together,  
out



out of the cities, unto Gibeah, to go out to battle against the children of Israel."

Upon this defiance, the latter asked counsel of God, who directed the tribe of Judah, to go up first against Benjamin, and yet it pleased the Lord to suffer "the children of Benjamin to destroy down to the ground of the Israelites, that day, twenty and two thousand men:—Such was the will of heaven! although by divine command, the destroyed were expressly sent up against the destroyers!—

But were God's people discouraged or cast down at this calamitous event?—By no means, "the men of Israel; encouraged themselves, and set their battle in array again, in the very place, where they had put themselves in array before."—At the command of the Lord, they again went up, and were again defeated: "the children of Benjamin, destroying down to the ground of the children of Israel, the second day, eighteen

eighteen thousand, that drew the sword." What repeated slaughter!—And yet, though dismayed, did not Israel despair; but "all the people went up and came into the house of God, and went and sat there before the Lord, and fasted that day until even. And Phineas, the son of Eleazar, the son of Aaron, stood before the ark of the covenant of God, and enquired of the Lord, saying, Shall I yet again go out to battle against the children of Benjamin, my brother, or shall I cease? And the Lord said, Go up; for to-morrow I will deliver them into thy hand."

Striking is the similitude between the situation of the tribes of Israel, and that of the natives of Old England and the New; between the children of the Mother-country, and their brethren of the American Colonies; whose lamented defection, and persevering obstinacy, have involved both in those calamities, which have occasioned all the people this day to come together,

like

like the Israelites of old, into the house of God, to solicit with fasting and prayer, the counsel and assistance of the God of battles, in this time of general distress.

Had not our American brethren protected the persons, and adopted the sentiments of those sons of Belial, the factious demagogues, who first sowed the seeds of discontent, and planted the rank weed of rebellion amongst them, both they and we might have still enjoyed the blessings of peace and plenty, each under his own vine and fig-tree; grateful to the hand of that Providence, which hath crowned our united arms in the last war, with the long-wished for success, of expelling the common enemy from the American continent. Fatal success! so weak is human foresight, as to find the completion of it's fondest wishes, frequently it's ruin!—Dreadful reverse of circumstances!—Egregious example of the folly of human wisdom!—And that within the lapse of so few years!

Within



Within few, beyond the twentieth return of the seasons, we have seen, (to use no harsher terms) these *improvident*, these *impolitic* Colonies, soliciting the protection of the parent-state against those, whom they *then* painted in the most odious colours, not only as avowed enemies to civil and religious liberty, but as the most cruel and inhuman tyrants, that ever popery and slavery had inspired with diabolical malice, to debase and oppress mankind;—against those, whom they *now* embrace with open arms, and on whose lap, they, with confidence, place their future repose.

A perverse child may, in a peevish fit, fly to it's greatest enemy for protection, against the chastisement of an incensed parent; but time and reflection will most certainly convince it of it's folly: and folly, in the highest degree, would it be found, in those, who are really attached to civil and religious freedom, to exchange the severity, even admitting it such, of a  
pro-



protestant, limited monarchy, for that of a despotic, popish prince.

Their subjection to a *French*, compared to their submission to a *British* king, would be, like the yoke of Rehoboam, compared to that of his father Solomon. A Louis, whatever he might soothingly say, would put in practice the words of that ill-advised young king of Israel. The little finger of France, would be thicker to the Colonies, than the loins of Great Britain; and as their *natural parent* only chastised them with whips, their *adopted mother*, would chastise them with scorpions. And should their resistance succeed, to such a subjection must it come. For, foolish and froward as they are, they cannot be so frantic, as to flatter themselves, that France is really in earnest to establish republican freedom and independency on the continent of America.

Such liberty in the *New World*, would be a thorn too deeply planted in the  
fides

sides of despotism in the *Old*. No—The designs of France, in supporting our refractory brethren (for still let me plead for the liberty of calling them so) in lifting up their hand against their mother-country, is evidently to involve them in that slavery of which they affect to be in fear from Great Britain.

Is it not obviously to load them with that yoke, and to rivet those fetters, whose distant appearance they were unable to bear?

Yet Heaven forbid, that a whole people should be permitted to suffer so severely for an error, which, though unhappily too general among them, is far from being universal: and, indeed, we have every thing to hope from the justice of divine Providence, that, in it's own time, the evil-doers will be brought to see the error of their ways, to repent, and be saved from impending destruction.

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The ways of providence are not only mysterious in general, but peculiarly so in that forbearance and long-suffering, which it so frequently displays toward obstinacy and error. It often condescends to proceed through all the regular degrees of influence on moral agency, from persuasion to remonstrance, to reproof, to chastisement: but the time must come, when the measure of their guilt will be full, and into the ears, that are deaf to reproof, will be thundered the voice of desolation.

It is yet strange, but such is the effect of disappointment on weak and inconsiderate minds, that the ill success of the British arms in the reduction of the American Rebellion, should have induced so large a share of despondency amongst us. How many are there who, even now, hesitate on the propriety of continuing hostilities against those unnatural insurgents; doubting like the Israelites, in respect to Benjamin, whether it be not better to give up coercive

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measures, and in the language of my text, to cease going up against them.

To cease!——to indulge them in their perverseness and folly, and permit them to throw themselves madly into the arms of our common foe; the foe to freedom, civil and religious, to the rights of humanity, and the common privileges of mankind! —is it possible the deluded Americans can have provoked the natives of this country to become so inveterately their enemies?

A natural, though justly incensed, parent, willing as she might be to make a stubborn child smart under the rod of her chastisement, would yet be anxious to preserve it from destruction. Nay, the more desperately it should seem bent on its own ruin, the more resolutely would such a parent be determined, at all hazards, if possible, to prevent it. The fervour of her first resentment would begin to change into  
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compassion; she would begin to look with an eye of pity on the obstinacy of her offspring; not as a transitory foible to be easily corrected, but as a folly fomented into frenzy, and requiring the severest discipline, and even desperate remedies to remove it.

It was a question proposed in speculation, by an eminent prelate of the protestant church, “whether whole communities are not liable to be afflicted with frenzy, as well as individuals,”—History affords instances of paroxysms in the body politic, similar to that of the body natural. And, indeed, what less than an infatuation, equal to insanity, is that of protestant colonies, originally peopled by men peculiarly jealous of their religious rights, and zealous, even to enthusiasm, for liberty of conscience; what less, I say, than madness is it, in the immediate descendants of those men, to invite such persecution by a voluntary compact with popery and despotism; from which their forefathers fled, and

which they themselves have so lately affected to regard with horror?

It were needless to offer any argument to prove the inconsistency, the criminality, of the Americans in throwing off their allegiance to their mother-country, and forming alliances with her greatest enemies. I will not urge a single plea to aggravate the absurdity of their folly, the enormity of their guilt.—No—out of their own mouth be they judged. By a few short extracts, from a sermon preached by the provost of the college of Philadelphia, on a public fast, in the year 1756, my auditors may learn what it might be otherwise deemed partiality, perhaps resentment, in me to recite.

The preacher after comparing the folly and ingratitude of the Americans, to those of the Jews of old, breaks into the following reproach, as imagined to have come from the father of nations, their divine and  
provi-

providential protector, who thus is supposed to address them.

“ Britons and Protestants ! I brought you forth into this remote country, as an infant people, as a chosen seed ; purposing, through you, to extend my kingdom to the utmost parts of this American world. You have heard with your ears, and your fathers have told you the noble works that I did in their days, and in the old time before them.

“ I protected you through the dangers of the ocean, and preserved you in a land of desarts. I bade the solitary place be glad through you, and the desert itself to rejoice and blossom as the rose. When you were but a weak and helpless people, I made the heathen your friends, who had power to destroy you. I gave you a plentiful country, and bade you eat the fruits thereof.—You then saw, that this was my doing, and, in *those early days*, were not



ashamed to confess, that the right hand of the Lord had brought mighty things to pass. When you looked back on the dangers you had escaped, your grateful souls were lifted up in praises to me, who spoke the fierce ocean into peace around you, and made the gloomy wilderness become the chearful abode of men. When you saw the bounteous earth bring forth her willing encrease, you acknowledged, that your lines had fallen in pleasant places; yea, that you had received a goodly heritage.

“ But you had not long entered in, before you defiled my land, and made my heritage an abomination. I gave you plenty; but plenty begat ease; and ease begat luxury; and luxury introduced a fatal corruption of every good and virtuous principle; insomuch, that you forgot the very hand from which you received all things\*.”

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\* See Dr. Smith's discourses on public occasions in America, printed in London, in the year 1762.



In consequence of this avowed state of immorality and irreligion in these highly favoured colonists, the calamities and distresses in which they were, at that time, involved by the inroads of the French, and the outrages of the Indians, are declared by the preacher to be the visitation of providence for their ingratitude.

His description of such distresses, in the words of the sacred text, is pathetic and affecting—"I have warned you once for these things, and twice have I spoken unto you, saith the Lord; but you have neither kissed my rod, nor humbled yourselves under my chastisements. The showers have been with-holden, and there hath been no latter rain; yet you have refused to be ashamed. My judgments have been abroad upon the earth, but you have not learned righteousness,

"Wherefore, the young lions from the forest, have roared upon you. They have

made your land waste, and your cities are burnt, without inhabitant. The children of Noph and Tahapanes, have broken the crown of your head.\* I have let the savages of the woods loose upon you. They rage in all your borders. Your country is depopulated, your villages burnt up; and thousands of your miserable brethren tortured, murdered, or carried into barbarous captivity. Destruction upon destruction is cried, for the whole land is spoiled. The voice of lamentation is heard, as of a woman in travail; even the voice of your bleeding country, that bewaileth herself, and spreadeth forth her hands, saying, Woe is me now, for my soul is wearied because of murderers.—I have sent a nation upon you from afar, whose language you know not; a mighty nation from the north country: rising up from the sides of the earth; that

\* This is otherwise rendered, "feed on thy crown." But, however it be understood, the words and the whole description that follows, are too remarkable not to bring to our mind all the horrors of an Indian war, and the detestable custom of scalping, or cutting off the skin of the head, to be sold for a price.

that lay hold on the bow and the spear, whose voices roar like the sea; who are cruel and have no mercy; at whose fame your hands wax feeble, and one says to another, Go not out into the field, nor walk by the way, for the sword of the enemy is on every side, and whosoever goeth out, shall be torn to pieces\*."

Such was *then* the lamentable circumstances of our colonists, and such *then* their avowed opinion of the *French*, that mighty nation, cruel, and without mercy, whose tenderness is *now their pride*, and whose *humanity* their boast.

Indulge me, Britons of our mother-country, if ye can have patience, once again!

\* Smith, Discourse III. page 63. It may be objected against this mode of evidence, that the voice of an individual is not to be taken for that of a whole people. But if we reflect on the person, time and circumstance, that this individual was a public preacher, provost of the college of Philadelphia; that he stands up in the midst of the people, at a time when the effects of their declared misconduct were notoriously felt, and that a general acquiescence, in the truth of the accusation brought against them prevailed: On this reflection, I say, the testimony of the preacher must be admitted as valid and conclusive.

again! hear the address of the same preacher to the British forces, under the command of General Stainwix, in April, 1757, before their march to the frontiers, in order to protect the colonies against the Indians and the French,

“ I will pronounce it, gentlemen, before heaven and earth, that from the days of our Alfreds, our Edwards, and our Henrys, downwards, the British sword was never unsheathed in a more glorious or more divine cause than at present!—Look round you!—behold a country, vast in extent, merciful in it's climate, exuberant in it's soil, the seat of plenty, the garden of the Lord! behold it given to us and to our posterity, to propagate virtue, to cultivate useful arts, and to spread abroad the pure evangelical religion of Jesus! Behold Colonies founded in it! Protestant Colonies! Free Colonies! British Colonies! Behold them exulting in their liberty; flourishing in commerce; the arts and sciences planted in



in them; the gospel preached; and in short, the seeds of happiness and glory firmly rooted, and growing up among them!

“ But running from this prospect for a moment, look on the other hand; direct your eyes to the westward; there behold Popish perfidy, French tyranny, and Savage barbarity, leagued in triple combination, advancing to deprive us of those exalted blessings, or to circumscribe us in the possession of them, and make the land too small for us, and the increasing multitude of our posterity.

“ Oh Britons!—Oh Christians!—What a prospect is this!—’Tis odious to the view, and horrible to relate. See, in the van, a set of fierce savages bounded forth against us, from their dark lurking places; brandishing their murderous knives; sparing neither age nor sex; neither the hoary sire, nor the hopeful son; neither the  
tender

tender virgin, nor the helpless babe. Ten thousand furies follow behind and close up the scene!—Grim superstition, lording it over conscience! Bloody persecution shaking her iron scourge! and gloomy error, seducing the unwary soul!—While in the midst, and all around, is heard the voice of lamentation and mourning and woe; Religion bleeding under her stripes!—Virtue banished into a corner!—Commerce bound in chains, and Liberty in fetters of iron!

“ But look again, Gentlemen, between us and those evils, there is yet a space or gap left!—and in that gap among others you stand a glorious phalanx! a royal corps formed by the best of kings for the noblest purposes!—formed to be the avengers of liberty and protectors of justice in this new world.”

This was the language of the Americans, at a period but little distant—A language it may be thought too *artificial* to accord with

with the *simplicity of truth*! But, not to anticipate the proofs of their hypocrisy, let us admit them to be sincere in their *fear* at least, if not in their *hate*, of grim Superstition, of bloody Persecution, and of gloomy Error. Nay, let us admit them sincere in their love of liberty, of Britain, of Protestants, and of the pure evangelical religion of Jesus. And, on this supposition will my Auditors believe their ears, should they hear these revolting passages repeated?—Can I even believe my own eyes on their re-perusal?—Is it credible, that we should see these *Protestant Colonies*!—These *free Colonies*!—These *British Colonies*, so lately trembling at the cruelty and oppression of *Popish Perfidy*, *French Tyranny*, and *Savage Barbarity*?

Is it credible, let me ask again, that we should in so short a space of time as twenty years, see these same Colonies, in open rebellion against their king, at war with



with their avowed Protectors, and leagued in triple combination with the *very Popish perfidy*, the *French tyranny*, the *Savage barbarity*, which they so lately affected to hold in such detestation and horror?

Yet so it is; and what wonder that a people so confessedly unmindful of the most signal blessings of Providence, so ungrateful for the goodness of their God, should be equally unmindful, equally ungrateful for the kindness and protection of men!

And shall we not, under the direction of that Providence, go yet again up against these American Brethren?—May not yet “the *glorious Phalanx*, the *Royal Corps*, formed for the noblest purposes,” be the avengers of liberty, and protectors of justice in the new world?—May we not humbly pray, that the Lord will inspire our national councils, as he did, on the

*third*



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*third\* solicitation* those of the children of Israel, with the confident hope, that he will extricate our disobedient brethren from the wiles of *French perfidy*, and deliver them into *our hands*.

Will it be urged, that the conduct of the children of Benjamin, in respect to the tribes of Israel, was more criminal than that of the Americans against their brethren of Great Britain? It is a plea without proof, and without propriety. The truth, on the contrary, is, that their criminality is proportionally as much greater, as is an injury done to a whole society, and a violence committed against an individual. †

If ingratitude be, indeed, as the sacred text declares, worse than the sin of witchcraft; if it include, as it proverbially does, the

\* This sermon was preached on the third fast day, appointed on account of the American war.

† The original crime of the children of Benjamin, respecting only the violence committed on the person of a single stranger.

the essence of all other crimes, \* the Americans are guilty in the highest degree.—It is known to the whole world, that the last expensive, however successful war, a war which added such an enormous load to the public debt, that the nation hath ever since groaned, and now staggers, under it's weight.—It is known to the whole world, I say that this war was entered into solely on the account, and for the protection of these ungrateful colonies. It began upon their own frontiers, in their back settlements, and was carried into the midst of their country. Nay, if we believe the Americans themselves, they even provoked and gave rise to it by their own misconduct.—For, hear again their own preacher, standing up, at the very time, in the midst of them, and upbraiding them, in the words of the Lord: “even,” says he—“in the very sight of Sinai's burning mount: in the midst of the most complicated miseries; when blood and desolation are

\* *Ingratum si dixeris omnia dixeris.*

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are all around, you have neither reformed your lives, nor regarded the distress of your country. An evil spirit of unbelief hath gone forth among you, setting every present danger at a distance. You have refused to play the man for the cities of your God, or to *defend* that glorious plan of public happiness delivered down to you by your fathers. Strifes, discords, hatred, uncharitableness, licentiousness, civil broils, calumnies and contention about trifles, have been uppermost in your thoughts: while your most valuable and essential interests have been made a secondary concern, or perhaps no concern at all, or the concern only of those who wanted the power to serve them\*.”

Such was their avowed criminality at the commencement of the war, which was

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\* Would so heinous a charge as this have been acquiesced in, I say, if it were not justly founded? And does it not clearly prove that the colonists have long been careless of their own concerns as a people; reposing entirely on the gratuitous protection of their mother-country?



begun and carried on, at the expence of so much blood and treasure to this country, for their relief!—And when providence had crowned our arms with success, and peace had bestowed on them a security, beyond their utmost wishes, what was the consequence? wanton in that security, they spurned at the hand that raised and supported them, and insolently assumed to themselves the rights of independence. Required only to contribute to alleviate the burthen, which the cost of their protection had laid on the mother-country, they deny the obligation, and renounce their allegiance\*.

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\* Making at the same time, the most earnest protestations, and urging the most specious pretexts of their submission and loyalty. Witness the same political preacher, in a sermon preached by him in Philadelphia, in the year 1775: wherein he presumes to shew, if peradventure *he might be permitted to vouch for his fellow-citizens*, so far as he has been conversant among them, that the idea of an independance upon the parent-country, or the least licentious opposition to it's just interests, is utterly foreign to their thoughts: that they contend only for the security of charters and laws, together with the right of granting their own money; and that our rightful sovereign has no where more loyal subjects, or more zealously attached to those principles of government, under which his family inherits the throne."

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Is not this conduct more criminal than that of the children of Benjamin?—*they* had,

This preacher might well entertain some doubt whether *he might be permitted to vouch for his fellow-citizens*, in making a declaration so totally contradictory to that which he had made so few years before: especially as at the time the last discourse was delivered; the preliminaries of the treaty of the Congress with France, must have been brought on the carpet. It is indeed curious to mark the change of stile and subject, between the former and the latter discourses of this versatile preacher. In the one, the misconduct of the colonies, and their disregard to their own preservation, is painted in striking colours; in the other, the very colonies are represented as the support and even the protectors of Great Britain—compare the following extract from the last mentioned sermon, preached in 1775, with those selected above from the discourses delivered in 1756: “Un-  
cankered by jealousy, undepressed by fear, and cemented by mutual love and mutual benefits, we trod the path of glory with our brethren for an hundred years and more, enjoying a length of felicity scarce ever experienced by any other people.—  
*Mindful of the hands that protected us in our youth*, and submitting to every just regulation for appropriating to them the benefit of our trade;—*our wealth was poured in upon them from ten thousand channels*, widening as they flowed, and making their poor to sing, and industry to smile through every corner of their land. And as often as dangers threatened, and as the voice of the British Israel, called our brethren to the field, we left them not alone, but shared their toils and fought by their side, till there stood not a man of all their enemies before them. Nay, they themselves testified on our behalf; that in all things we not only did our part, but more than our part for the common good, and they dismissed us home loaded with silver and gold, in recompence for our extraordinary services.” With what *art* and, let me add, with what ingratitude, is the liberality of the  
British

had, in excuse, to plead the anarchy and  
misrule of the times; for we read, that in  
those

British parliamentary reimbursements hinted at, and converted into a reproach against the generous donors—Surely! Surely! if either party were to be recompensed for extraordinary services, it is the mother-country, rather than the American colonies, that demand a reasonable recompense, for extraordinary services!—But, no—according to Dr. Smith, that people, which in the year 1756, were infected with so “fatal a corruption from luxury, of every good and virtuous principle, insomuch that they neglected their own preservation, and forgot the very hand from which they received all things,” are, in the year 1775, a people whose “morals are not far tainted by luxury, profusion, or dissipation, and are animated by every patriotic exertion.” See sermon of 1775, page 27.—According to this respectable *orator*, it was not the power and vast resources of Great Britain, that protected them, and totally freed them from the terrors of the French, it was to the colonies that Great Britain owed her superiority and wealth. It was *their wealth* poured in *upon her* in ten thousand channels! What a happy knack at perversion hath this *Pennsylvanian* divine.—But hear him again speak the whole sense of the people of America, in declaring the motive of their attempt at independency. “For my part, I have long been possessed with a strong and even enthusiastic persuasion, that heaven has great and gracious purposes towards this continent, which no human power or human device shall be able finally to frustrate. Illiberal or mistaken plans of policy may distress us for a while, and perhaps sorely check our growth; but if we maintain our own virtue, if we cultivate the spirit of liberty among our children, if we guard against the snare of luxury, venality and corruption, the genius of America, will still rise triumphant; and that with a power at last too mighty for opposition. This country *will be free*—nay, for ages to come, a chosen seat of *freedom*, arts,—and *heavenly* knowledge; which are now either drooping or dead in most countries of the old world.”

those days “there was no king in Israel, and every man did that which was right in his own eyes.”

How dreadful the circumstances of a people in such a state, the Americans to their cost experience! And shall we not again go up against them? against those refractory spirits, who have brought the native loyalists, even of their own country, into a situation equally distressful and calamitous with that which they once so loudly complained was brought on them by *Popish perfidy, French tyranny, and Savage barbarity?*

Have they not risen against the Royalists —persecuted every faithful Abdiel to spoil, to banishment, or to death?

But let *me* dwell no longer on a misconduct, in which I have myself been so nearly interested, and by which I and mine have so cruelly suffered. No, as an

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individual, I most sincerely forgive all my enemies, with a forgiveness truly christian; but, as a member of an highly injured and insulted community, I enter my protest against that pusillanimous despondency, which would deter us from going up again against her rebellious colonies.

As a minister of the church of Christ, also, I will boldly protest in the words of the prophet Jeremiah, against every one, “from the least even to the greatest, from the prophet even unto the priest, who would heal the hurt of the daughter of the people slightly, saying, Peace, peace, when there is no peace.”

At the same time let us *all*, with the most profound humiliation for our own offences, and under the deepest contrition for our manifold sins, continue to prostrate ourselves at the throne of grace, taking counsel of the Lord, and resolving under the banner of his righteousness, to go forth  
yet



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yet again, “to play the man for the cities of our God,” putting our trust in Providence, that by so doing our revolted brethren may be recalled to their duty, both to God and their king; and that we may yet see the protestant religion flourish, and the gospel of Christ, be again propagated in evangelical purity, throughout the American continent, even to the remotest parts of the earth.

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S E R M O N

PREACHED IN

BENTINCK CHAPEL,

MARY-LE-BONE,

On FRIDAY, the 4th of FEBRUARY, 1780.

BEING THE DAY APPOINTED

FOR A

G E N E R A L F A S T

A N D

H U M I L I A T I O N.

BRITISH MUSEUM

ANTHROPOLOGY

MARY-F. BOND



GENERAL



( 165 )

# S E R M O N VII.

PREACHED IN

BENTINCK CHAPEL,

ON A

GENERAL FAST, &c,

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JOSHUA XXII. 22.

*The Lord God of gods—The Lord God of gods  
—He knoweth and Israel he shall know,  
if it be in rebellion or in transgression against  
the Lord—Save us not this day!*

SCRIPTURE opens to us a copious fountain, from whence we may always derive individual and national instruction.

[ Abounding in the finest lessons of morality, the holy writings also furnish us with a lively picture of great events, entertaining in their narration, and exhibiting  
to

to us, in their consequences, great examples, for the regulation of our private conduct, and the government of kingdoms.

The history of the Jews, from their origin, through all the varieties of their fortune is a subject of all others,—calculated to arouse the mind,—fix the attention,—and excite our admiration and respect.—Reverend from it's antiquity, and as the oldest book extant;—important from the weighty matter it contains, it likewise becomes dignified from that noble simplicity, which is the peculiar characteristick of truth.

The murmurings, the licentiousness, the ingratitude of the Jews, are constantly depicted in their native colours without any visible attempt to soften the asperity and harshness of these national features.

The text, which we have chosen as the subject of the present discourse, is a portion  
of

of the Jewish history, which is rendered particularly interesting by the correspondence of some of it's circumstances with the extraordinary events, which have lately passed before our eyes.

The Israelites, having been conducted by Joshua, the successor of Moses, into the land of Canaan, had particular territories assigned to their respective tribes. Separated in their polity, they were united under the Divine Being, who had condescended to be their ruler and guardian. This state, in which the Jews continued for many years afterwards, has been called a Theocracy.

The tribes of Reuben and Gad, and the half tribe of Manasseh, had the country of Gilead, allotted for their residence. After receiving the blessing of Joshua, they departed with the accumulated spoils of conquered enemies to take possession of the land, which Moses and Joshua, had appointed for them by the direction of God.

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On their arrival upon the borders of Jordan, they built a great and extensive altar.

This circumstance having been communicated to the children of Israel, they deemed it an act of disunion,—a design to withdraw themselves from the divine government, or theocracy, under which they had prospered, and been victorious over every opponent; and an act of rebellion against the Lord their God.

Animated by this apparent injury, inflamed by their seeming ingratitude, and zealous for the glory of the divine being, whom they held insulted by the defection of these tribes from the true worship, the sacred history goes on to inform us, that the Israelites prepared to make war against those supposed rebellious tribes.

But before the desolation of war should be poured upon them, the Israelites resolved on sending a solemn embassy to investigate



investigate the truth of the crime of which they had been accused.

The charge against the tribes by the deputies from Israel, and the defence of the Reubenites and the half tribe of Manasseh, produces us *one* of those grand spectacles which the sacred history alone can furnish.

There is a force and energy in this national charge or accusation, which it is in vain to imitate. In the name of the whole congregation of the Lord, they are questioned respecting the great offence committed against the God of Israel. They are intreated to look back upon the calamities, which former iniquities had occasioned. They propose to them, if the land they inhabit is unclean, to depart from it, and return, and take possessions amongst them, where they may worship the *one* God. They invoke them not to rebel against their divine ruler, nor against them, by rearing an altar,

altar, in opposition to that *one*, where they had engaged to offer their joint sacrifices.

They represented, that their impiety would bring down the Almighty anger, and that divine wrath might not confine itself to the punishment of the guilty *only*, when it came to take vengeance.

But very different had been the intention of the accused tribes, from that which had been suggested to the incensed Israelites. Instead of casting off the worship of the Lord, they manifested the most singular piety. Instead of aiming at separation and independance, they had been endeavouring to cement and improve universal union, harmony and affection.

How simple, but persuasive is the voice of injured innocence?—After hearing the charge made by the Israelites, they reply in the words of our text,—“ the Lord God of gods he knoweth, and Israel he shall know

know, if it be in rebellion, or if in transgression against the Lord—Save us not this day.—

They then proceeded to state the true circumstances of their conduct, and acquitted themselves before the Israelites, from every imputation, which had been suggested.

This extract from the sacred history conveys to us several important truths. First, that although the conduct of a distinct part of a great community may be misrepresented, and it may be accused falsely of a disposition to revolt, and no longer pay allegiance at the same great altar of temporal power, yet it's innocence will, on the slightest examination, discover itself, and overwhelm it's envious accusers with shame and confusion. Next, that when a part of a community renounces it's allegiance and duty to it's parent, or, as even in the present case, it's fraternal state, it is warrant-

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able to make war upon, and compel that union, which is essential to the happiness of the whole.

The events of the present time have excited the astonishment of the world. Britain conducted by the hand of a protecting Providence, seemed at length to have reached glory and felicity: the terror of her enemies, the strength and pillar of her friends, and the true religion, she commanded the respect and admiration of surrounding nations.

Like the Israelites, she sent for a portion of her people to inhabit countries, discovered by her naval skill, or conquered by her prowess. Zealous and attentive to their prosperity, her opulence and her martial strength were exercised to protect and defend those infant establishments. Settled on a great continent, the extent of their territory, and the increasing facility of subsistence gave a new and wonderful force to their population, Aided also by the continual



tinual emigration of the natives of Great Britain and Ireland, this extensive country became engaged in an extensive cultivation of it's land, which promised to make a return to it's parent country for the nurture and protection, which she had unceasingly afforded.

Whilst commerce and mutual intercourse were thus diffusing their benignant effects, a foreign power, which has always beheld the felicity of her neighbours with a jaundiced eye, prepared to subdue our *then* weak and infant colonies. The iron rod of oppression impended over their heads, and civil and religious liberty trembled for their existence.—At this fatal moment, when America found no refuge in her own strength, Britain generously resolved to engage her blood and treasure in the cause of her childrer. Heaven, at first, *appeared* unfriendly to the British arms, and many a widowed british mother mourned over Braddock's defeat. But this libation of Eng-

lish blood at the shrine of parental affection only served to rouse this country to new and decisive exertions. It was *then* that the valour of our intrepid countrymen fought *but* to conquer, and despised life, if it had not insured victory.

Triumph spread her banners over an astonished world. France bled in America at every pore.—Despotism, which had, at first, insidiously endeavoured to steal upon the English settlements, and afterwards had thrown off her veil, was *now* obliged to retreat from every quarter, and at *length* British liberty to reign unmolested in the western world. Heroism and discretion seemed to have united, as if they desired to offer to this new formed people some shining models for their future imitation. It was at this brilliant period, that a gallant Wolfe, perished, fighting for his country. Immortal spirit!—With what grief wouldst thou *now* behold the defection and ingratitude of that people, for whose safety thou didst devote thy life!——

How

How weak and imperfect is human foresight?—Those battles, which were the subject of our applause and acclamation,—those victories which *we* thought we earned *even* at the expence of torrents of our best blood;—those cities, which being captured, caused us to rend the air with the voice of exultation, *even* those triumphs were laying a foundation for rebellion and ingratitude to erect their mighty fabric upon,—to excite the surprize of the present age, and the wonder and detestation of posterity.

Peace now once more resumes her halcyon seat, whilst commerce spreads her sails and visits every port and harbour of this extensive colonized, british continent. Exempt from british taxes upon their lands or houses,—free from tythes and ecclesiastical appropriations, they *even* spurned at the slightest restrictions upon their trade.—Averse to the dominion of this country, they first *manifested* this disposition, in an

open contempt and defiance of all imposts and *even* of the navigation act itself. Possessed of the unbounded advantages, they became impatient under the most gentle and mild dominion, that had been ever exercised over any people.—

The conquests of the late war had expelled the French from the back or interior settlements, and also from the northern. Towards the south an extensive country was relinquished by the Spaniards, to give security on *that side*. The great object of all our victories seemed to have been attained by enlarging and securing our empire in America. For this purpose our most valuable conquests in the East and West Indies and in Africa, had been restored to our enemies.—

This greatness in America, which we vainly thought was adding to the opulence, the grandeur, the importance of the parent country, by an instance of treachery and  
ingra-



ingratitude, unexampled in the annals of history, has been converted into the aspect of destruction itself.

There is in every country where opulence and its companion luxury have established themselves, some daring, inflammatory spirits, who being either ruined by their vices, or impelled by ambition, consider civil commotion, as some violently agitated fluid, in which the most heavy and gravitating bodies have a chance of being lifted to the surface.—The minds of these deluded, but unhappy subjects, were gradually misled by pretended predictions of their advancing greatness. The extent of their territory—the distance from the mother-country—and the disgrace for *so extensive an empire* to be held in dependance by an *Island*, comparatively small, remote, and unsuspicious,—were held forth to their view. Such were the sentiments, instilled by every artifice into the imaginations of the Americans, by factious natives and fo-

reign emissaries.—Regardless of every tie, which gratitude for past protection and benefit could inspire, they ventured publickly to predict and point out the moment, when America would disclaim her allegiance and filial duty.

Whilst expectation thus stood *watchful* and *prompt* to seize the thoughtless inadvertence of a generous confidence, an occasion offered, which American incendiaries, beheld with triumph.—That mighty hostile struggle, in which the nation had been lately engaged, and in which from the natural ardour of victory, it had been tempted to overstrain it's strength, caused it to look for some modicum of support from that people, in whose defence this imbecility had been occasioned. As when two men, one of whom *all* candid, generous and frank;—the other *sober* and reserved, but ungrateful and insincere, after a long intimacy, in which the most unbounded friendship and munificence has been  
 exer-

exercised,—the frank and open character begins to feel that he has been improvident and profuse, and that his friend, from his rising affluence and importance, is become able to restore some of those liberal advances, which had been made without reserve, in his days of struggling adversity.—The ingrate, but cunning friend, has not been attentive to the declining prosperity of his benefactor. He has long attended to it, and fearful of the demands which justice in vain would call upon him to discharge, he has sighed for the moment, when some caprice or thoughtless breach of decorum, may enable him to terminate a connection, which he *now* beholds with disgust.

Such was the conduct of America, towards her parent and guardian. The stamp-act seemed a signal for faction in that country. They clamoured and protested against that tax as burdensome and repugnant to their constitution.—It was repealed. but they manifested no inclination to give a  
proof

proof of zeal and gratitude to this country for her late services, or her *then* compliance with her requests, by their imposing an impost or duty on themselves, as an equivalent to this country for what she had relinquished.

That tax might have been with more justice imposed than the inconsiderable one, to which the present war is ascribed. Elated by the importance they had received from the injudicious repeal of the stamp-act, nourished by a party in this country, they no longer preserved any measures of moderation or decency. In avowed defiance of the legislative authority of Britain, they refuse to pay a tax of regulation of commerce upon an article of luxury, and not content with this daring step, destroy, with unprovoked violence and contempt for the sovereignty of the kingdom, the unoffending property of individuals,——

Thus agreeable to our context, those tribes, whom he had sent forth at a great  
and



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and enormous expence, and afterwards supported and defended, even with our dearest and most valued blood, avowedly erected an independant altar.

The tranfactions of those more enlightened times are conveyed with certainty and dispatch. It was not necessary at this period of refined civilization to send messengers to learn, if our merchandize had been refused admission into their ports,—if they had been wantonly destroyed—if our fellow-subjects were preparing ammunition and military stores,—if they had raised armies—if they had fired upon, killed and wounded our soldiers—if they had dissolved our governments, if they had erected a legislature for themselves, and if they had excited and banished our governors and judges. Would to God these things had been doubtful, and that it had been necessary to send persons solemnly deputed to enquire with the Israelites,—Have you forsaken and disunited yourself from us?—

D.

Do you no longer yield obedience to the same high authority with us?—But if even a possibility of their virtue had been so dear to us, with what rapture should we have heard them exclaim, “the Lord God of gods, the Lord God of gods, he knoweth and Israel he shall know, if it be in rebellion, or if in transgression against the Lord—save us not this day.”——

It has been elegantly observed, that nations and individuals, differ but in degree. The virtues and vices, the affections and resentments which subsist between man and man, will be frequently found in aggregate and collective bodies. If America had been sincere in her allegiance,—if she had not secretly resolved in rejecting all union and legal connection with her mother-country, with what *affecting* impulse would the impetuous tide of returning friendship have locked them, on the first overtures of reconciliation, in the warm embrace of parental forgiveness? But alas! This  
delight-

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delightful scene, which fancy may paint in vain, has not been realized.—The resentments of neglected friendship, and of professed enmity on the part of America, has awakened Britain, to a conduct, which her fame and reputation required, and which justice demanded.

She was at length, compelled by a dire necessity to prepare, like the Israelites in our text, to make war upon her apostate and disloyal brethren. She has been obliged, but alas! the resemblance no longer continues, to meet her rebellious tribes in bloody-contest. The fire-brand of civil commotion at length kindled the dreadful flames of war and devastation with all the horrid train which attends tyrannical and usurped power, and now stalking over a late happy, but a present miserable country. The fields of America, have been stained with unrelenting effusions of human gore. British blood is now poured forth in melancholy exertions to restore a people to the  
rights

rights of peace, and of a just and mild government. Britain, in carrying on this lamented but necessary war, proceeded, at it's commencement, with reluctant and painful progress. She foresaw all the calamities, which this spirit of rebellion might produce. She was not unconscious of her strength, nor of the power with which heaven had been pleased to arm her,—that enabled her to curb and suppress the insolence of a deluded people. But she fondly hoped that humanity would not be construed into fear, —that patience and moderation would not be perverted into inconsistency and irresolution. She desired not to destroy, but to correct. She would not give way to that insatiate vengeance, which involve innocence and guilt, in one common sentence. The van guard of her strength was deemed sufficient to recall allegiance to her proper station. Friendship and mercy were portrayed on our ensigns, and military ardour stood restrained by a mournful recollection, that his enemy had  
been



been but yesterday a fellow-subject to the same gracious Sovereign. But it was soon evinced, that the heart of ingratitude rankles under obligation ;—that the flame of ill-founded enmity acquires renewed violence from the efforts which are made to appease it.

It became expedient to enter into more decisive operations. A force was collected in a short time, which for magnitude, and the distance to which it was transported is unexampled in history. The command of this astonishing military exertion was intrusted to a man, on whom fame had been lavish in her eulogiums.

Rebellion now mourned over her approaching dissolution. Loyalty raised her dejected head, whilst virtue, which had been secluded, or repined in patient silence under unmerited oppression and reproach, *now* ventured to rejoice and congratulate herself upon the delightful prospect of  
return-

returning felicity. The daring assassins and parricides of their country's happiness, anticipated their gloomy, but justly merited fate. Such was the morning of that day, which rising in splendor, promised to end in serene and tranquil glory. The career of the General, seemed the path of a comet, brilliant and illuming the heavens. He seemed to have insured a name glorious and immortal.

It is a painful and invidious task to trace past errors; they are now covered by an oblivious veil. If he nourished the dispersed embers of dying rebellion into life, instead of fulfilling his duty to God, his King, and his fellow-subjects—let his own conscience be his most severe accuser.

Well might the Israelites, in dissuading their brethren-tribes in the preceding verses of our text, from the crime of rebellion, warn them of the anger of the Lord, and declare,

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declare, that if they rebelled to-day, to-morrow his wrath might be kindled against the whole congregation.

The rebellion and defection of our American brethren, seem to have involved us in their guilt. Leagued with the ancient and inveterate enemies of the protestant religion and the British empire, they have brought all the horrors of war upon Europe. Our foes have triumphed in the vain expectation of finding Britain herself, enfeebled by her exertions, an easy and secure conquest.

Whilst Britain seemed shook to her centre, and the laboured pile of her grandeur tottering on the verge of ruin, yet that national spirit, which had often actuated and preserved ancient Rome, was roused at her danger.—

The Almighty wrath was deprecated by fasting and humiliation. After a dark and dreary

dreary night, in which the heavens and elements, seemed to commix in dreadful and unabating violence, the bark of the state, long struggling with the horrors in which she had been engaged, hails the returning day, bringing with it serenity and tranquil weather, together with the joyful view of long expected land rising to the sight in delightful groves and variegated verdure.—The house of Bourbon, begins to feel the chastisement, which inevitably attends perfidy and injustice. British valour, aided by protecting Providence, which always preserves the injured, has at length, turned the scale of victory and triumph, to the confusion and dismay of our foes.

France, has been driven from the eastern world, without a settlement being left to commemorate her establishment. She has been checked by the prowess of our troops in America, and shame and discomfiture have covered the head of her vaunting General.



General. The mines of Peru and Mexico, seem to be dug by the haughty Spaniard, in order to supply our military success with new means of exertion. Their captured forts,—their ships laden with the treasure of the Indies,—their ships of war, the convoy of their military stores, have fallen into our hands, as if heaven had by some superior influence designed to blast the hostile designs of our enemies.

Thus gracious and merciful has been the divine Being. In the hour of the most eminent danger, Providence has raised us from disgrace, and the most dreadful apprehensions, to success and triumph. But whatever successes we have lately experienced; although the tempest has abated its fury, it is not *yet* entirely spent: the sky yet appears red and troubled; and we may again be resigned up to increased calamity. A foreign and civil war are *separately* evils of immense magnitude, but conjoined, they

require our profoundest humiliation at the throne of grace and divine goodness.

It becomes us to fast in sackcloth and ashes before the Lord, that he may revive purity in our hearts, brotherly love, and restore us to peace and tranquillity with all the world. Let us *then*, like the children of Israel, on a similar occasion, go up and weep before the Lord, and ask counsel, saying—" Shall we go up again to battle against our rebellious brethren?"

Let us supplicate the divine Being on this day of national supplication, to inspire us with a sense of his gracious will and pleasure, that we may, under the banners of his righteousness, and placing our trust in the Lord God of gods, go forth mighty and invincible against our combined enemies.

It is by virtue and unanimity, that we must conquer or perish. Armed with these, rebellion would hide her head, and  
our

our foreign foes would entreat with abject submission for that mercy and forgiveness, against which they have so daringly offended. Virtue would give us strength and fortitude, religion would temper and heal our differences, and thus rendered unanimous, what splendid triumphs might adorn our arms.—Alas! alas! when I mention unanimity, with what concern and regret must not the heart of a good citizen be filled at the commotions and dissensions which are nourished in this kingdom. At a moment, when every particle of our strength should be consolidated for our defence and protection, how alarming is our situation, to find the very sinews of government attacked at home by civil faction! If association is become necessary, let it be for the purposes of offence against the *common* enemy! Let every man's ability be exerted in strengthening the executive branch of the state! It is by this conduct, that he will truly merit the honourable appellation of the patriot and virtuous citizen.

Should

Should these unhappy dissensions give the enemy some signal advantage!—Should they stimulate *their* exertion and *enfeeble our* defence—what will our aspiring patriots say for themselves?—these sentiments of grief and concern will *then* be converted into indignation and resentment against those domestic enemies, who have been the authors of our calamity. But perhaps those dreadful feelings may not be roused until that fatal moment when *one* common destruction may involve the good and the abandoned, the patriot and the traitor. Ambition will then perish at the foot of that altar where she has too successfully sacrificed the happiness of her country,



A  
S E R M O N

PREACHED AT THE  
PARISH CHURCH OF  
St. DUNSTAN, STEPNEY,

ON THE  
ANNIVERSARY

OF AN  
INSTITUTION,

SET ON FOOT BY A  
SOCIETY OF GENTLEMEN

UPWARDS OF  
AN HUNDRED YEARS AGO,

FOR THE  
LAUDABLE PURPOSE  
OF BINDING OUT  
BOYS APPRENTICE

TO THE  
SEVERAL TRADES

CONCERNED IN  
SHIP BUILDING.



( 195 )

# S E R M O N V I I I .

PREACHED ON THE  
A N N I V E R S A R Y  
OF AN INSTITUTION FOR BINDING OUT  
B O Y S A P P R E N T I C E  
TO THE SEVERAL TRADES OF  
S H I P B U I L D I N G .

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E Z E K I E L XXVII. 1. 3, 4.

*The word of the Lord came unto me saying—  
Say unto Tyrus, O thou, that art situate  
at the entry of the Sea, which are a mer-  
chant of the people for many Isles!—Thus  
saith the Lord God, O Tyrus, thou hast  
said, “ I am of perfect beauty.”—Thy bor-  
ders are in the midst of the Seas, thy  
builders have perfected thy beauty.*

**I**T is observed by St. Peter, that no pro-  
phesy of scripture is of *private* inter-  
pretation; for prophecy, saith that apostle,  
came not, in old time, by the will of man;  
but holy men of God, spoke as they were  
moved by the Holy Ghost.—Of the pro-  
phecies,

phesies, therefore, it may be justly inferred, as St. Timothy says of every other part of scripture, that they were given by inspiration of God, and are profitable for *doctrine*, for *reproof*, for *correction* and for *instruction* in righteousness.—Not confined to the immediate occasion of time, place, or person, for which they were at first delivered, they were entered on record, and that record transmitted to succeeding ages, as an useful lesson, to be applied at all times, and on all occasions of similar circumstance.—Thus the apostle Paul, (in writing to the Corinthians, concerning the typical baptism of the Israelites, unto Moses, in the red sea) says, “Those things happened to them for *ensamples*, and they were written for our admonition, upon whom the ends of the world are come.”—Thus authorised to apply that portion of the sacred writ, which I have taken for my text, to the present times and circumstances, I presume, in humble imitation, as a minister of the word, to discharge my duty, as  
 did



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did the prophet Ezekiel, when the “word of the Lord came unto him, saying,—Son of man, I have made thee a watchman to my people, therefore hear the word at my mouth, and give them warning from me.” —To the people of Tyrus, indeed, the words of the prophet were not intended as a *warning*: the cup of *their* iniquity was full, and they were doomed to inevitable destruction. “Thou son of man, said the Lord, to Ezekiel, *take up a lamentation for Tyrus* ;”—it was the prophetic and dreadful denunciation of the fall of that opulent, maritime country, displayed with all the circumstances of it’s commercial greatness. —It’s naval splendor and magnificence, he particularizes with a minuteness of exposition, that serves to aggravate the catastrophe of it’s destruction. —“ They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon, to make masts for thee. Of the oaks of Bashan, have they made thine oars: the company of the Ashurites have made thy benches of ivory,  
*brought*

*brought* out of the isles of Chittim.—Fine linen with broidered work from Egypt, was that which thou spreadest forth to be thy fail; blue and purple from the isles of Elifha, was that which covered thee.” “The inhabitants of Zidon, and Arvad, were thy mariners: thy wise men, O Ty-rus, that were in thee, were thy pilots. The ancients of Gebal, and the wise *men* thereof, were in thee thy calkers: all the ships of the sea with their mariners, were in thee to occupy thy merchandise.” In this manner proceeds the prophet through the chapter, to enumerate the naval and commercial advantages of Ty-rus, in being the general emporium or market for the traders of all the nations of the *then* known world; concluding with the following denunciation of it's general destruction.—“Thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers and the occupiers of thy merchandise, and all thy men of war that are in thee and in all thy company, which is in the midst of thee,

thee, shall fall into the midst of the seas, in the day of thy ruin."—A dreadful and general denunciation indeed!—But why so dreadful and general?—Was it on account of the common guilt, the general iniquities of the people, their irreligion, their immorality, or any of those vices, to which human nature, from it's imbecillity and depravity is so universally liable?—No!—It was on account of their scoffing at Jerusalem, that holy city, the emblem of true religion, and of the peculiar pride and presumption of Tyrus, in looking upon it's wealth and greatness, as objects of it's own acquisition and merit, forgetting the goodness of that divine Providence, at whose hands it received so many and such signal blessings. For thus said the Lord, by his prophet, to the political head or prince of the people, "Because thine heart is lifted up and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas.---With thy wisdom and with thine understanding, thou hast gotten *thee* riches,

riches. By thy traffick hast thou *increased* thy riches, and thine heart is lifted up because of thy wealth. Therefore thus saith the Lord God---Behold I will bring upon thee the *terrible* of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness."---Happy should I be, if, consistent with sincerity and truth, I could not apply too much of the irreligion, of the pride and presumption of Tyrus, to the wealthy and powerful nation of Great Britain, whose borders are *like hers*, in the midst of the seas, and whose builders have perfected her beauty.--When Britons boastingly vaunt, however truly, of being *lords of the ocean*, and of giving *laws to the sea*, are not their hearts, in fact lifted up, like that of the prince of Tyrus?---Do they not, in effect, repeat the words of Tyrian pride and presumption, in saying, "I am a God, I sit in the seat of God in the midst of the seas." This was the great crime of which Tyrus was guilty, and this  
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the cause of her prophesied ruin. And was it not a cause sufficient? If pride of every kind, is destined, even proverbially to fall, *how great must be the fall*, of such inordinate, such excessive, self-exaltation? What vanity, what ingratitude, for the creature to place himself in the seat of his Creator!—For a feeble, temporary, dependent being to work himself up by self-conceit, into the importance of his supporter and preserver—an omnipotent, eternal, and self-existent God!

Criminal, however, as is such vanity, such ingratitude, and justly as it must offend our Creator and Preserver, it must be confessed that the temptations, leading to so great a sin, are but too powerful. It is the effect of worldly wisdom and ingenuity to puff up the possessor with a fond conceit of superior abilities. The artist, and the artizan, by whose mental talents and manual dexterity, even the hand of nature is, in a manner, controuled and subjected  
to

to the laws of human habit, are too apt to fall into such temptation, and to be immoderately elated with arrogance and self-sufficiency. Nor is it to be wondered at, that the human heart, so full of itself, and so apt to forget it's Maker, should swell with pride, on many of those occasions, in which *art* appears to enjoy a momentary triumph over *nature*.

Of even more than human wisdom and understanding, seems the invention of the wonderful structure—a ship ;---by means of which, that bold and enterprising creature, *man*—spurning, as it were, his proper element, and forsaking his native land, plunges into the ocean, and ploughs the bosom of the bottomless deep ;---bidding defiance to adverse winds, or converting them by nautical artifice, into prosperous gales, to convey him to the most distant parts of the earth. Possessed of more than human fortitude and science, seem those daring experimentalists, who defeat the  
loudest

loudest threatnings of the thunder, and disarm the lightning of it's power to hurt !  
 —We have even seen them, as *if* possessed of the power of working miracles, pour oil into the sea, and behold it's waves subsided and lay still. Is it to be wondered at, I say, that weak man should be vain of being put into possession of a portion of knowledge and power, that raises him so much above all the other works of creation ! Is it to be wondered at, that, forgetting the source from whence they flow, he should *conceit* himself to be a *creator*, and place himself, in imagination, like the prince of Tyre, in the seat of God, in the midst of the seas !---Seeing the effects of human art, in subjecting the sea and land, the seasons and climates to his controul, in putting him in possession as well of the natural produce of the whole earth, as of the artificial conveniences, comforts and luxuries of all nations, is it to be wondered at, that so superficial a sophist, as man, should be puffed up with vanity, and boast of being

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possessed of perfect beauty. It is still less so, if we reflect, that however displeasing such inordinate vanity be to Almighty God, and however true his assurance, by the prophet Isaiah, that he will cause the arrogancy of the proud to cease,---the advantages enumerated, by which the pride of nations is puffed up, really constitute the political beauty of a state. It is in particular the great advantage and glory of this country, that it's insular situation, and it's improvements in marine architecture and navigation, resemble those of Tyros of old, whose builders had perfected her beauty.

Certain it is, that the luxury and wealth, arising in every country from foreign commerce, are habitually productive of moral corruption, in proportion to it's excess, and the indolence or impotence of government, civil and religious, to preserve the purity of public manners.---From this consideration, however, superficial declaimers have taken occasion to inveigh against the expediency



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diency of encouraging artificial industry, of promoting scientific ingenuity, and of extending and diffusing the channels of foreign trade.—Observing from the experience of ages, that, as nations have grown scientific and wealthy, they have grown proportionably luxurious and corrupt, and, of course, have degenerated and come to decay ; they impute their prosperity to their poverty, and their integrity to their ignorance ; inferring that the political happiness and national glory of a people are inconsistent with the moral virtue of individuals and the good order of civil society. If the science of civil government, however, and the powers of religious persuasion had made a progress in the world, equal to other useful and polished arts, the futility of such an inference would be evident. Let me add to this consideration, that it is incompatible with the nature of sublunary things, that the government of a great nation should be carried on with the same ease and regularity as that of a petty state, that the concerns of

a people whose possessions and interests are scattered over the face of the whole earth, should be managed with as much decorum, and with as little care, as those of a single province.---Hence the examples so frequently adduced from sacred and profane history of ancient states, want a propriety of application to the wide and unwieldy dominions of modern times.

Are there some that are mightily affected by the charms of that primitive purity and simplicity of manners, peculiar to a people, just emerging from a state of barbarity ; do they affect to admire the domestic arts of agriculture, as the *only* true source of a nation's power and political happiness? Alas! the food of babes is not fit for grown men. In an infant, or a petty state, whose separate existence depends on it's own insignificance, or the reciprocal jealousy of it's neighbours ; or in a colony politically intended to subsist in a natural dependence on the mother-country, the landed or domestic

mestic interest should undoubtedly be the principal, if not the sole interest of the state. Thus, if instead of encouraging the study of the sciences, and the cultivation of letters and the polite arts in North America, by the building and endowing of Colleges, Academies and Schools, the children of the inhabitants had been publicly taught the rudiments and practice of husbandry, with only such of the useful manual arts, as might be necessary to prepare the produce of the country for manufacture; had our colony youth, I say, been thus educated, and at the same time instructed in the salutary principles of political dependance and loyalty, with regard to the mother-country; in all human probability they would have avoided the dreadful scourge, that is brought on them by the bloodshed and devastation of a civil war. The case, however, is evidently different with the mother-country itself. Essential as is the *landed interest* to this nation, it is already promoted so far, that it is become not only itself subservient

to, but dependent on, and inseparately connected with it's trade and navigation. That in the former lies the great resource of national *Strength*, is undeniable; national splendour, however, it's relative glory, it's comparative figure and importance among the nations, it's political beauty—depend on the improvements of science, the encouragements of the arts, and the extension of commerce.—With a view to contribute to these valuable ends, was formed the laudable society, the anniversary of whose institution we are this day solemnizing. Set on foot, upwards of an hundred years ago, it's intention of binding out boys apprentice to the several trades concerned in ship-building, hath been interrupted only two years, those of 1765, and 1766;—Since when, having been re-established by several worthy inhabitants of the parishes of Stepney and Limehouse, it has gathered fresh strength, and met with new encouragement; the stewards having had the pleasure of apprenticing annually a number of boys

to



to the several trades intended, giving a premium of five pounds to the master with each boy. To the support of so useful, important, and public spirited an institution, I hope I need use no farther argument to induce you to contribute, than the simple exposition I have *thus* made of it's design.—None, I am confident, can be necessary to such of my auditors, who entertain a due sense of the importance of such artificers, and, at the same time, feel that animating zeal, which arises from a real love to their native country. It would be still more needless to solicit the liberality of those, who are interested in the success of it's trade and navigation, who are affected by the utility or splendor of it's marine architecture, and are satisfied, that, in the words of the prophet, “ it's builders have perfected it's beauty.” For be it remembered, that however sinful it be in man to glory before God, in the works of his hands, or the inventions of his head---or however powerful the temptation to such vain-glorious beings

as human creatures to fall into such sin, it is by no means criminal, but, on the contrary, virtuous and laudable, to exercise those inventions, or perform such works, to the advantage of ourselves, our friends, and our country. Taking warning, therefore, from the dreadful example of Tyrus, not to be puffed up with pride, but paying due thanks, and ascribing due honour, to the inspirer of all wisdom, and the great giver of all good gifts, for the talents, with which he is pleased to endow us, it is our incumbent duty to make a proper use of such talents, by exerting our whole powers, and encouraging those of others, to the making of discoveries in science and improvements in the arts. It is not the modest and ingenuous pursuit of the profoundest, or most abstruse studies, or the practice of the politest or most ingenious arts, that gives offence to God, however displeasing be to him the vain-glorious boast of the student and practitioner, or the moral corruption that follows from their abuse.—Their *use* is  
most

most evidently the design and intention of the *great Creator*, preserver and governor of the world; and the neglect of exerting that ingenuity and industry, for which he hath given us talents, is ungratefully to slight his bounty: It is to hide the talents he hath lent us, in the earth, instead of profiting by them, as is required of us.— To the good and industrious servant, who, receiving five talents at the hands of his Lord, went and *traded* and made with them five other talents, his master said—“ Well done thou good and faithful servant, enter thou into the joy of thy Lord.”—— Whereas to the wicked and slothful servant, who hid his talent in the earth, restoring it unimproved to it's own owner, he said, “ Cast ye this unprofitable servant into outer darkness, where shall be weeping and gnashing of teeth.”—What an encouragement this to enterprising ingenuity and profitable industry! And what a reproach to the indolence and inattention of those, who, amply provided with the good things of  
this



this world, content themselves with enjoying at ease their patrimony, without exerting either their own talents, or encouraging the exertion of the talents of others.—Nor need we fear, that the greatest perfection, to which human art can arrive, will ever give just occasion for man to be vain in the eyes of his Maker. He who knows the most, and practices best the arts of man, finds the greatest reason to revere the power and admire the wisdom of God. Vain as may be the philosopher or the artist, when he compares himself to the brute creation, or to the untutored savage of the desert;—proudly as he may contemplate the superiority of his mental endowments or manual dexterity; highly as he may rank himself, in this point of view, in the scale of the creation, as being little lower than the angels; with what humiliation must he not view the other side of the canvas!—With what conviction of infinite superiority both of wisdom and power, must he not contemplate the works of God, in the operations  
of



of nature and the dispensations of Providence!—What contemptible mimickry of the powers of nature is the utmost effort of the experimentalist!—What pitiful imitation of her handy-works is the most exquisite piece of workmanship of human hands!—Nor have any part of human-kind more signal opportunities of seeing and admiring the wonderful works of God and nature,—than they who are interested or employed in the various branches of trade and navigation;—“they that go down to the sea in ships, that do business in great waters, these, says the Psalmist, see the works of the Lord, and his wonders in the deep, for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord, in their trouble, and he bringeth them out of their distress.

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He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven:”—Well might the divine lyrist, add and repeatedly exclaim,—“ Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.” Well might he exclaim,—“ Let them exalt him in the congregation of the people, and praise him in the assembly of the elders.”—Will the irreligious caviller take occasion hence to object against the exertions of human art and industry?—Will he say, that the *littleness* of their *effect*, compared with the exertions of omnipotence, is next to nothing, and therefore, not worth attention?—True, indeed, it is, that “ though Paul, may plant and Appollos, water, it is God alone that giveth the increase.” True it is, that “ the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor favour to men of skill, nor riches to men of understanding, “ but, as  
the

the superintending hand of Providence directs the events of time and chance (to speak after the manner of men) happen to them all.---But shall we thence infer that to be swift, to be strong, to be wise, to be skilful, or to be intelligent, is useless?---Absurd the inference! No.---Omnipotent as is the Deity, considered as a *Creator*, though *at his word*, the world burst forth from nothing, "Let there be light, said he, and there was light,"---Yet, as the preserver and governor of that world he created, he does nothing, in the ordinary course of his Providence, but by natural means.---As are tools in the hands of a skilful workman, so are men in the hands of God, the instruments to execute the designs of *his* Providence.---The knowledge, the ingenuity, the dexterity of the artificer, are to the Divine Artist, what the pulley, the lever, and other mechanic powers are to the human artizan.---Do these instruments perform the work?---Alas! no! and yet they are the necessary means of effect-

effecting it. Hence it is, that, however inefficacious our greatest efforts would be, if left to ourselves, those efforts are required of us to fulfil the designs of Providence. ---“Curse ye, Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof,---because they came not to the help of the Lord, to the help of the Lord against the mighty.”---Is it to be supposed that God stood in need of help to contend with the mightiest of the mighty of human powers? By no means. But though he stands not in need of *our aid*, he requires it, as a proof of our good will.---Conscious as was the wisest of men, that the overruling Providence of an omnipotent Deity ---alone gave efficacy to the actions of the children of men, “whose works, saith he, are in the hand of God;”---he, by no means encourages their indolence or inactivity. “Whatsoever thy hand findeth to do, (that is, to whatever lawful vocation thou art called) do it, said he, with *thy might*: for there is no work, nor device, nor knowledge, no



nor wisdom in the grave, whither thou goest." Plainly exhorting us, that industry is the portion of man in this life, and labour the truest enjoyment he taketh under the sun.---Let us therefore, strenuously and humbly exert ourselves, under God, in the prosecution of the proper pursuits of men, the cultivation of the arts of human life; for there is no such work, device, knowledge or wisdom in the grave whither thou goest.

---"Let us work, I say, therefore, while it is yet day, for the night cometh in the which no man can work."---Presuming on your conviction of the truth of what I have delivered, regarding the expediency of exerting our best efforts, in the use of those talents, God hath given us, although considered merely as instruments in the hands of God, to effect his designs in the creation and government of the world, I will ask leave my brethren, of that great Creator and Governor of the universe, to dismiss every one of you, contributors, I doubt not, to the support of the present institution,

repeat-

repeating the words of the preacher, the son of David, King of Jerusalem,---“ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart : for God now accepteth thy works.---And, may the Almighty, of his infinite goodness, confirm the benediction, for the sake of our Lord Jesus Christ, to whom, with the Holy-Ghost, be &c.

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S E R M O N

PREACHED AT

ST. D U N S T A N's,

IN THE

P A R I S H O F S T E P N E Y,

FOR THE BENEFIT OF THE

C H A R I T Y C H I L D R E N

O F T H E

H A M L E T O F R A T C L I F F.





( 221 )

# S E R M O N IX.

PREACHED AT

ST. D U N S T A N 's,

I N T H E

P A R I S H O F S T E P N E Y, &c.

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E P H E S I A N S V. 14.

*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

**I**T is with a propriety equally moral and religious, that a minister of the Gospel, takes upon him to direct the attention of his auditors, by proper applications, and pious allusions from natural scenes and human institutions, to spiritual objects and divine dispensations.

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Emerging from that gloomy season, when nocturnal darkness so long prevails as almost to blot out the day from the year, we begin to anticipate the brightness of the vernal months, in which the renovation of nature presents new beauty to the eye, and harmony to the ear;—when the earth spreads anew her flowery carpet beneath our feet, and the heavens expand their azure canopy above our heads; diffusing the balmy breath of spring, to cheer the sense, and exhilarate the heart. How lively a contrast, and how applicable to the design of that holy institution, by which our church calls upon us in a peculiar manner, in this season of Lent, to repentance and amendment;—to emerge from the darkness of delusion and sin, and to walk in the way of truth and righteousness.—For, may we not say with the apostle, “Ye were sometimes in darkness;”—and may we not hope that, becoming by divine grace “Light in the Lord, ye may walk as children of light.”—See then, that  
ye

ye walk circumspectly, redeeming the time, because the days are evil. For to this end, the Gospel saith,—“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” To comprehend more feelingly the propriety, with which a state of sin and ignorance is compared, in my text, to a state of sleep, and even of death, let us take a retrospect of the face of nature in winter; when the fields are disrobed of their flowery verdure; when the vocal groves are mute, except while the whistling of the winds pierces through the leafless trees, or the howling of the hurricane accompanies the desolation, that levels them with the ground, and exposes their unburied roots to the killing blast. Let us take a view of the vegetable creation, when the earth is chained by frost, and the waters arrested in their course, and bound in fetters of ice. Motionless and cold,—terrestrial nature appears, in this case, not merely to sleep, but to sleep the sleep of death. Such is the

situation of the soul, in a state of spiritual darkness; the season of sin is the winter of the soul; and ignorance that gloom of horror, which is dissipated, when the sun of righteousness, arises with healing on its wings; diffusing the glorious light, and breathing the balmy breath of Gospel regeneration.—And shall not the minister of Christ “cry aloud, and spare not,” to awaken those that sleep; even unto the sleep of spiritual death; in order, that they may partake the blessing promised to the vigilant; for whom the Gospel hath brought life and immortality to light.—For be it observed, my friends and brethren, that, although this promised light is a gift, a free gift, on the part of the divine donor; it is not unconditional on the part of the receiver, it is not forced upon him in the way of absolute compulsion. If men obstinately prefer darkness to light, because their deeds are evil, the peril be on their own heads, the preacher washeth his hands of their spiritual death: his duty is discharged  
in



in the declaration of the conditions on which they may live.—“Awake, arise,” and though still in darkness, “Christ shall give thee light.” Agreeably to this promise are several others to be met with in the gospel, “Ask, and it shall be given,—seek, and ye shall find,—knock and it shall be opened.” —“Come unto me all ye that are weary, and I will give you rest.” Are not the conditions sufficiently gratuitous and easy? —Are there any so ignorant of the value of the prize of this their high calling, as to think it should be still more liberally bestowed?—Is it possible it should be so?—And is eternal salvation not worth asking, not worth seeking, not worth coming, not worth watching for?—

Ignorant and indolent, indeed, must be the drouzy wretch, the slothful sluggard, who prefers the dozing in darkness unto death, to the awakening, the enlivening exercise of religion and morality. For it is to this exercise we are called upon to awake.

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To what purpose else would the promised light be given?---If the sleeper, the virtually dead here called upon to awake, were to remain inactive and lifeless as before, to what end, I say, should be given him the promised light in question? A state of darkness would be as well adapted to torpid apathy, as a state of light.---No, free and liberal as is the gift of Divine grace, it is not forced, or bestowed as an useless gift upon any. It is not bestowed upon mankind to exempt them from their duty, but to instruct them in the way, to furnish them with the means, and animate them with hope to the performance of it. By *asking*, by *comeing*, by *watching*, is not meant the mere attendance on divine worship, the petition of either public or private prayer.---These, though a part of our duty, are but a part, and must be accompanied with the assiduity of enquiry into the knowledge and means of performing the rest, with attention to the practical occasions of such performance, and watchfulness to lay  
hold

hold of such occasions. For salvation, though the gift of God, is to be worked out by man; the light of the Gospel is, therefore, given to inspire him to execute the task, and to work, while it is yet day, as the night cometh wherein no man can work.—Do I hear the benighted sleeper, the sinner slumbering beneath the darkness of the valley of the shadow of death,—froze up the genial current of his soul, and palsied over his passion for existence;—do I hear so desperate a wretch despair of relief, if the least activity or exercise of piety or virtue be required of *him*.—Let no man despair; for *boundless* are the riches of Divine grace, and *infinite* the extent of Divine mercy.—No more is required than shall, in any case, be given, although *where* much is given, *there* shall much be required. And yet selfish as we are, how little is required by our Redeemer of us all! Little, indeed, I will presume to say of most of my present auditory, in proportion to the means, which God hath graciously  
given

given us to work out that salvation, which is here offered us on the most liberal terms of acceptance. What, indeed, are we required to do more than to attend to the precepts of the Gospel ; in order to be instructed and enabled to do our duty ? For, be assured, *that Gospel* gives us no instructions to do, what Divine Providence has put effectually out of our power.—Rigidly as it requires us to perform what is in our power, it requires nothing beyond it. The discharge of the duties of religion and morality is no Israelite bondage : God is no Egyptian task-master. On the contrary, his yoke is easy and his burthen is light. But were it *otherwise*, were *even* his service *laborious*, it is *salutary* : And what would you say to a robust and healthy imposter, who should pretend to be blind ; who should chuse to live in darkness, to close his eyes and shut out day-light, never to view the chearful ways of men, rather than undergo the moderate and salutary exercise necessary to procure him a livelihood ? Would you not execrate



execrate the sloth, the manners, the baseness of so degenerate a wretch? Yet such a wretch, and *that*, in as much greater a degree, *as eternal* is superior to *mortal life*, is *he*, who wilfully refuses to awake and to open his eyes, at the call of the Gospel, to behold the light, which Christ hath promised to give to every one that is obedient to such call.--Are there any in this assembly under the deplorable, the doleful predicament of this sleep of the soul; this sleep so deep as to be compared to death;—a sleep, in which the moral and religious sentiments of the heart and mind are suppressed by such a profound lethargy; let me address myself to the vigilance of their intellectual talents;—let me pique, if possible, the pride of their rational faculties;—let me address them in the words of the apostle, following my text—“Walk circumspectly, not as *fools*, but as *wise*, understanding what the will of the Lord is.”—For the working the will of the Lord is wisdom, as the working of wickedness is folly.

To

To consider the exercise of our religious and moral duties, even in an interested view, and merely as they regard ourselves in this life, we should yet have all the reason in the world, to fulfil rather than neglect them. For, as corporeal exercise is salutary and useful to the body, so is such spiritual exercise equally salutary and useful to the soul. Disagreeable, indeed, and painful, at first, may be even the moderate exercise absolutely necessary to health, to men, who have long indulged themselves in idle and slothful habits; but what is the consequence of such a constant indulgence? What but loathesome indigestion, a stagnation of the vital humours, lethargy and death? On the other hand, what, in a little time, is the consequence of an emancipation from the tyranny of such habits? What, but activity of limbs, hilarity of countenance, and chearfulness of heart? The comparison holds good in respect to the soul, whose faculties acquire new vigor and energy by cherishing the sentiments of  
huma-

humanity and piety, and cultivating those emotions of the heart, which are as essential to the health of the soul, as are the motion of the limbs to the health of the body. How deplorable is the condition of the man, who, afflicted with the palsy, is incapable of diversifying his place of action, and enjoying the various prospects of nature. Doomed to vegetate on a single spot, creation is to him a blank spot, a barren scene, as destitute of diversity as delight. Still more the deplorable situation of him, whose soul, lulled asleep within himself, is equally incapable of beholding the various beauties of the moral world; who is blind to the beauty of virtue, who is deaf to the voice of gratitude, who tastes not the delightful pleasure of making others happy, and is equally insensible to the tear of joy and distress!—Arise, awake thou, that sleepest, and be ye not as fools, but as wise, discerning even your present interest in the practice of religion and virtue.—Doth the still voice of reason prevail over  
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the lethargy of the dull, blunted sense of moral sentiment? Or is the sleeper deaf to the voice of the charmer, though it charm ever so wisely?—No! The voice of reason prevails, the sleeper wakes, the blush of humanity glows on his cheek, his bosom beats with hope,—his heart expands with benevolence, his hand opens with liberality, and his tongue with pious accents asks—What shall I do to be saved?

True piety lies, as I have already observed, in action, and not in *mere words*. It is not, what shall I say to be saved? But what shall I do?—For Christ hath said, “Not every one, that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in Heaven.” What, then, exclaims the truly awakened soul, shall I *do* to be saved?—And is this made a question in a season like this?—Be it thus answered, fast and pray, and bring forth fruits meet for repentance.—Now the first fruits of  
piety



piety and charity : for the exercise of which duty, an *object* presents itself where, even according to the maxims of worldly wisdom, charity should begin *at home*. The contributions collected, and funds established, for the maintenance of the Orphan and other poor children of this parish, are, as I am requested to represent, in so reduced a state as to be inadequate to the humane and pious purposes, for which they were raised and intended. You will never, therefore, find a more proper, a more pressing opportunity for the discharge of the duty you owe both to God and man, in comforting the fatherless, in supporting the helpless, and in relieving the poor and distressed, than by demonstrating yourselves awake to the exercise of your religious and moral duty, in contributing piously and liberally your charitable donations.--- I shall to this end, make use of no trite and hackneyed means of persuasion; being myself persuaded, that my awakened auditors will, to their utmost abilities, open  
both

both their hearts and hands on this interesting occasion. One circumstance, however, I will beg leave to urge, as a motive more urgent respecting the poor children of this district. The poor boys of this parish are, from it's situation and local connections, destined, probably, to the service of their country either in the mercantile or military line, by sea.—They are among those, who are destined to behold the wonders of the Lord, in the deep, to ride in the bosom of the mighty waters, and to spread the British name and commerce to the farthestmost parts of the earth. In furnishing subsistence and affording instructions to *such objects*, we are, therefore performing, not only an act of private charity but public virtue. It is not merely a bounty bestowed on the individual, but an actual service to society in general: for, in a particular manner may the mariners of this country be regarded as the protectors of that peace, and providers of that plenty, which distinguish this happy island from every other nation on the face  
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of the globe.—Nay, it is not impossible, it is not even improbable, that in the course of human events, and in the regular gradations of public service, even *some of these now friendless and destitute lads*, may rise to the higher ranks of naval promotion; may become a part of some future phalanx of brave and intrepid commanders, like that, which so recently distinguished itself on a most popular occasion, by a sense of honor and probity, that excited universal admiration and applause.—What would an honest heart and a liberal mind give for the smallest prospect, for the most distant hope of contributing by a moral education, to the formation of one such character as those of the men, we have thus seen stem the torrent of corruption in so venal an age, and, baffling the arts of deceit and chicanery, stand forth the undaunted, the inflexible champions of personal merit, and the incorruptible guardians of the honor of Old England.—

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And surely, if the intention be taken for the deed, (as is, undoubtedly every pious, every virtuous intention, by that Being, who readeth the hearts of the children of men) sublime must be the satisfaction of reflecting on the charitable deed, excited by so pious, so praise-worthy a design. For be the consequence as it eventually may, under the over-ruling and all-wise dispensations of Providence, be assured, that as the labourer is worthy of his hire, so is the liberal mind with interest, of his bounty. We may rely, indeed, on the assurance of him, who hath promised in his sacred word, to accept every thing, done for the poor and needy, as done for himself; of him who saith, “Whosoever shall give to one of these *little ones*, even a cup of cold water, he shall in no wise lose his reward,” we may rest assured, I say, that a Being so divinely bountiful, will not suffer our utmost liberality to go uncompensated, but will crown it here or hereafter, with



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with an exceeding great reward: of which, that we may all be partakers, on our obedience to his divine commands, may G O D, of his infinite mercy grant, through the merits of Jesus Christ our Lord.

MEMORANDUM

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S E R M O N

OCCASIONED BY THE  
GENERAL DISTRESS  
OF THE  
PARISH OF MARY-LE-BONE,  
ON THE  
IMPROVIDENT ACCOMMODATION  
OF THE  
POOR INHABITANTS,  
FOR THE  
PURPOSE OF PUBLIC WORSHIP:

PREACHED IN  
BENTINCK CHAPEL,  
On SUNDAY the 21st of OCTOBER, 1781.

In order to encrease the Fund for the Support of that Place, which had been for some Time on the Decline, through the above mentioned Evil.

S E R M O N

GENERAL ADDRESS

DELIVERED BY MARY E. BOND

AT THE ANNUAL CONVENTION

OF THE

UNITED METHODIST CHURCH

HELD AT NEW YORK

ON SUNDAY MORNING, SEPTEMBER 10, 1883

IN ORDER TO REVEAL THE TRUTH FOR THE  
PEOPLE OF THIS LAND, WHICH IS  
THE TRUTH OF THE BIBLE, THROUGH THE  
POWER OF THE HOLY SPIRIT.



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# S E R M O N X.

P R E A C H E D I N

B E N T I N C K C H A P E L,

On SUNDAY, the 21st of OCTOBER, 1781.

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M A T T H E W VI. 11.

*Give us this Day our daily Bread.*

S AVIOUR of the world, such was thy divine lesson to ignorance and want! Not the solitary prayer of the churl; but the comprehensive wish of charity itself. How wisely, blessed Jesus, dost thou direct our attention to the necessities of our fellow creatures, in the very moment, we are earnestly solicitous for our own! Wrapt up in fordidness, man feels not for the distresses of his kind, but only by those grievances,

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that press upon himself; yet, as he has this never-failing criterion to determine on the evils, that claim his beneficence, he will, therefore, stand excuseless, in the sight of his Creator, for the negligence of a duty, interwoven in his frame.

But it is not in the *heart alone*, that God has stamped the precepts of affection. The whole tenor of his gospel displays it to our sight. And that nothing might be wanting to the clearness of *command*, the Almighty has *himself* set before us *the example*. The Lord of worlds has descended from sublimity of glory, and cloathed himself with earth for a model to mankind. Hear, on this occasion, the expressive language of benevolence:—"Even as I have loved you, so love ye one another." Is there a wound, O God, which thou hast borne for our infirmities, but brands us with ingratitude, for our slightest inattention to the sufferings of want? Shall the King of Heaven disrobe himself of majesty and glory,  
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and voluntarily putting on poverty and shame, endure the acutest human miseries for the redemption of his creature; and shall *he*, worm as *he* is, so highly favoured by a Being, whom no frailty of his own could stimulate to sympathy, shamelessly refuse compassion to the exigencies of his fellow, of which he cannot be insensible, while he contemplates himself!

Obduracy, thy doom is fixed as it is dreadful. The voice of indignation has irrevocably decreed, that “whosoever turneth away his face from his poor brother, the face of the Lord shall be turned away from him.” Who is so abandoned by grace, who is so hardened in wickedness, who is so inebriated by worldly prosperity, as not to tremble at a denunciation of so terrible an import?

To fear God, is the beginning of wisdom. With reverence, then, my brethren, let us examine that duty, which is, at once,  
so

so strenuously, and so awfully enjoined us. We will thus the more accurately conform to his pleasure, whose anger is hell, and its duration, eternity. Let the words of adoration be the guidance of research. They are as clear, as they are comprehensive. "Give us this day our daily bread." What is it, man of opulence, thou prayest for? Thou, who art filled with the abundance of this life?—Plenty greets *thee* with smiles, in every corner of thy habitation: Nor is thy eye shocked by indigence, unless thou meet it in the streets. The choicest viands of the globe, appear upon thy board, and the inclemency of season is bade defiance by thy cloathing. Tranquillity furnishes thy pillow with its down, and thou risest from thy bed with the vigour of the morn. In the midst of this felicity, son of fortune, dost thou *crave*? And is food too, the object of this earnestness of asking?—It cannot be the bread of earth; for with that thou art already satiate. It is the food of heaven, therefore that *thou* seekest:



seekest: Then by thine own hunger, make an estimate of thy needy fellow creature's.

“It is not by bread alone, that man doth live, but by every word that proceedeth out of the mouth of God.” Of what avail is that charity, which respects the frailties of the *body*, if the interest of the *soul*, have not likewise our attention?—Worthless is the morsel, which is given at our gate, if the eye of gratitude be not taught direction to the author of all bounty. What is our humanity, in removing the asperities of this life, if we are negligent in smoothing the road to life eternal?—How earnestly are we exhorted, how strictly are we commanded, how dreadfully are we threatned to minister to want! And how vainly do we fancy to perform the requisition, when we dole our charity to the sustenance of *earth*! Was this, blessed Jesus, the object of thy mission?—Was it for *this*, the hand of cruelty pressed the thorns on thy head?

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Was it for this, the pangs of agony produced thy bloody sweat? Was it for this thou wert with ignominy nailed upon the cross? — Was it for this, the callous ruffian drove the spear into thy side? Lamb of God! Immortality could alone be an object of miseries so extraordinary, at once, and excruciating as thine! — Immortality! Yes, my beloved, immortality is the legacy our dying Saviour has bequeathed us, *but* a legacy we cannot have, by other means, than what obtained it. Charity, Christians! *procured* the bread of life; charity, my brethren, must preserve it too.

Let us attend the steps of our benefactor, and we will see charity impressed in them whatever ways he traversed: — In this descent to earth; — in his cloathing himself with flesh; — in his meekness under injuries; — in his preaching; — in his fasting in the wilderness; — in his watching; — in his praying; — in his temptation by the devil; — in his anguish in the garden; — in his  
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sufferings on the cross:—Take *but* a *feature* of his *picture*, and what a subject for admiration!—Take the *whole*, and we are lost in gratitude and love!

But is goodness of *such purity* expected from mankind? No, no, my brethren, our divine ruler doth not so severely exact, from the inequality of his subjects. No *more* doth *he* require from us, than we have capacity to *perform*. Nay, *ourselves* are made the judges of the tax he imposes. We are commanded to deal by others, but as we wish they, in like case, should minister to us.—With what appetite, churlish glutton, can you sit down to feasting, and see *famine* at your window raging for a *crumb*!—Christians! mark me well! The God of heaven will not be mocked. In vain are all your prayers, in vain are all your tears, vain is all attention to the externals of religion, if we treat not others with beneficence, when we pine for it ourselves.

Come

Come hither, calculation, with thy pen! and I will shew thee, though usury be thy guide, that charity gives an interest would beggar prodigality, and tire avarice itself in the happiness of hoarding. Chearfully lend thy mite, cautious niggard, to the poor, and give a loose to appetite in return for thy loan!—Will an hundred fold appease thee? Thou noddest discontent.—Take thousands, then, and thousands superadded, and if *still* thou art dissatisfied, let numeration be exhausted, by the greediness of wish! Let Methuselah's be *your* years, and *counting* be *their* business, charity is still offering, and makes her premium bear the character of immensity at last; and to secure you your possession, she stamps her seal of life. This earth—your sun—the firmament itself will be enwrapt with flames. Yet still the deed of charity endures the conflagration; and bears your title unimpeached to the judgment-seat of God.

Bre-



Brethren ! Let not the pride of life lead you to deception ! It is good for you to enter into the chambers of humiliation ; and draw with sober hand, the curtain of disclosure.—Yonder is the apartment of *dying avarice*.---Heavens ! What a scene of horror is present to us *now*. It is a shipwreck among savages. There is not an eye, but darts destruction on the struggler for existence ; while *he* sees his treasures sink before him to give bitterness to gall.—Christians ! had this man charity, he had not been so lost in the hour of distress. But let us turn from a sight so *shocking* to humanity, to contemplate the moments of the good man's death. He feareth not the loss of worldly possessions ; his stores are long laid up whither himself is *now* ascending. Should we wonder that serenity sits smiling on his brow ! Satisfied that this was not the place of his abiding, he carries his credentials to eternity itself. The dried-up tears of widows—the suppressed cries of orphans---the fatiated cravings of the hungry,

gry---and the blessings of him that raged with the violence of thirst---these, *these* are *his title deeds* to the inheritance of glory, and fill him with resignation to the summons of his God. The departure of this man calls to mind an epitaph, said to be inscribed on the sepulchre of Dionysius, of Athens. "He hath transferred his wealth to heaven by his charity, and is gone to take possession \*." And we too, my brethren, *had* our Dionysius.---*Had*-----Pardon the weakness of your Preacher! But *is* it an infirmity to weep *his* loss, whose blessing

\* While the author was composing this discourse, he received an account of the death of a most valued friend, and obeying the impulse of his feelings on the occasion, he expressed them. He now lets the passage stand, not only as a just tribute of his own grief, but in compliment to the sympathetic tears of a crowded auditory, to whom it was unnecessary to name the loss alluded to, though, perhaps, it may gratify the benevolent stranger to be informed, that the worthy friend thus spoken of, was VINCENT CAMPART, Esq; late of Charlotte-Row, Marylebone, whose memory will ever be regretted, while genuine philanthropy bears value among men.---

sing never dropped without a tear upon the poor. Humanity!---hadst thou failings, they are buried in the dust! Thy virtues, *gratitude* has written *here*, but charity has graven the catalogue in heaven.

How supreme is his felicity, who, with Dionysius, truly merits such a tribute to his name! What to this is all the pageantry of mourning?---it's escutcheons---it's fables---and it's plumes! Away, you simulators, with your mockery of woe! Give me the widow's tear, wouldst thou embalm the dead! Let the cries of the fatherless, *pierce* the air for their benefactor; or, whelmed with their grief, let the children of want *stand dumb before his tomb!*

But it is not in the hour of dissolution, nor in the triumphs of the grave, that charity exalts us.---It is the staff on which we lean in every weariness of life. Does thy journey fatigue thee, though rolling in thy chariot? Support *humility* fainting, while

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he urges *his* on foot. Do the pains of *thy disorder* brave the wisdom of the skilful? Stretch thy medicine to him who is destitute of help! Is thy *palace* invaded by the tyrant of terrors? Stop the ravages he committeth in the *cot*, without defence! Charity! Thou art, indeed, the balm of life! that sympathetic balm, which applied to others grief, never faileth to alleviate the evils on ourselves.

Let us now, my beloved, apply these salutary truths to the occasion which has principally given rise to my present exhortation!

If alms-giving to our fellow creatures for the support of bodily infirmities, and the supply of worldly want: If *temporary* succour to the necessitous, be *thus* efficacious in the sight of divine goodness, how much *more* meritorious must *these humane* offices be, which are directed not merely to the relief of transitory distress, but to  
the



the *salvation* of that life, whose duration *knows no end*. With what confidence shall we pray to our heavenly Father, for *our* daily bread, and refuse the manna of the gospel, to our brother, who hath need?--- And yet, lamentable my brethren, is the fact, that in one of the most populous and opulent of our parishes, the accommodation of the poor, in the places of public worship, is utterly neglected. Mary-le-bone, hath nothing short of six and thirty thousand souls ; yet, of a multitude so numerous, not five hundred, from the confined structure of the parish church, can congregate. Thus excluded from the benefits which the ample endowments of our religion, were intended to dispense, in widest latitude of benevolence, how is it the enormous superfluity remains?--- Melancholy is the view ! The profligate, whom shame might hold to duty, were they enabled to discharge it, seize eagerly on the plea, which this negligence affords them. *They* tell you, they are desirous of

attending public worship, but they shew you the impossibility from the scantiness of room. Let those, who give such unhappy people this apology for irreligion, search their conscience for reply to the scandal, if they can. It is my part to lament, what I own, I cannot answer,

But there are others of this excluded number, that more immediately claim attention, as they seem anxiously to seek it. It is the poor, I mean, my brethren, the poor, who hunger and thirst after righteousness, and, who strain every effort of ability to attain it. It is on them, I am solicitous to fix the eye of your humanity.

As a remedy for the evil, which I have now been exposing to you, Chapels for divine service have been erected in those parishes, which have been so unhappily improvident in the structure of their churches! But is this a remedy? Alas! my friends, far from it. Who are they among the clergy,

clergy, that officiate in these Chapels?—Not the beneficed, not the opulent, but the unprovided and the poor: And the consequence is natural.—If the poor pastor, amid all the embarrassments, that entangle the domestic steps of want, still urges his way to fill his sacred office, and feed his hungry flock, is it reasonable he should return to his little shed, without some recompence for his care? Yet *this* is but the smallest claim upon the Chapel. The Architect must have returns for his building, and the owner, for the ground, on which it stands. And how are these demands to be discharged?—Why truly by parcelling out for hire the accommodations of the house of God!

And, if a sufficiency to answer these expences will permit the poor neighbourhood a precarious admission into these temples, even this slender good, the avarice of Chapel-mongers, destroys. By encreasing the number of these buildings, *they* think they

are adding to their unworthy wealth, when in fact, they do nothing but diminish it. Yet if *theirs* were the only loss on this occasion, a good man would rather rejoice at their punishment, than pity their distress. But it is the poor, ultimately, that suffer by this—what fitter term can I give it, than *Simony itself*. Congregations are split, and the expences have, of course, no fund.—What could scarcely support one Chapel cannot surely, when divided, be adequate to more.—Some must fall, therefore, to decay. In such event, the poor will be the only sufferers, as the rich have the means of indulging their convenience, be distance or expence, as extensive as they may!—

Besides heavy as the double burden of Church rates and Chapelry are together, it cannot be expected, that the most *generous few* should be able to bear the grievances, which this impious traffic of the Chapel-mongers has laid upon you all.

For



For *my own part*, you are all my witnesses with what pains, I have contributed to the establishment of this place of worship; and with what zeal, I have endeavoured to make it useful to its attendants.—Nor has lucre been the object of my care. *Here*, indeed it would be vanity to expect it.—My views were loving kindness unallayed. I have, for almost four years, struggled with the embarrassments of an unprovided Clergyman, to remain among a people, whom I tenderly regard.—The pressure of the times, with the superadded grievance, I have just mentioned, fill me with apprehension, lest it prove impossible I should continue my exertions any longer. However, whilst *this fold* can afford shelter, the *shepherd* will not quit his flock. As to my own feelings, on this occasion, if *decency* had not countenanced their appearance, *prudence* would have found it not easy to repress them. All of you I love with the tenderness of a pastor; and to some of you I am bound by gratefulest

affection of a friend. There is not an instant, that I contemplate the comforts of my little ones, which brings not to my mind those who blessed them with a roof.—But not on me or my concerns, waste the attention of a moment.—Again and again, let me hold up to your consideration that, which I would have the only object of your care.

It is not merely temporal, but eternal welfare also, that I would commit to the salutary fostering of your hand.

Happy, indeed, would it be, if the opulent of the Clergy would make this application unnecessary to-day; and as God has enabled them to minister without *hire* that *they* would *freely* for such bounty give his gospel to the *poor*. This would be comfortable to the word of life itself. “Ho, every one, that thirsteth, come ye, buy and eat, yea, come, buy wine and milk without money, and without price.” But  
this

this blessed conduct, how desirable soever, we see no reason to expect!—

For the present complaint, some worthy friends, whom I have here the happiness of seeing, have suggested this charity as a temporary relief till the wisdom of government, \* or some such permanent assistance can

\* There cannot surely be a greater grievance in a civilized state, than the monstrous inequality observable in the distribution of the revenues of the Church. That one or two men may riot in luxury, and wanton on the fat of the land, hundreds employed in the ministry of the gospel, who are not *nominal* labourers in the vineyard of Christ, but incessant in the discharge of important duties, must shift as they may for a pitiful subsistence. But great as this evil is, it is yet but a small part of an opprobrium, of which no country in Europe, furnishes so shameful an instance as our own. A circle of duty is given to one man, which would require the zeal of ten to fulfil with any efficacy; and yet weighty as this task is, instead of dividing it, the lazy principal will throw his burden wholly on the shoulders of a wretched deputy, who for a miserable pittance of perhaps a twentieth of the ample endowment of his haughty employer, drudges through his business, rather to the injury of religion, than the smallest edification. For what avails the recommendation of benevolence, or of equity from the pulpit, to a congregation, who observe so little of either in the  
con-



can be had for the removal of an evil, at once so scandalous, and destructive. If this my brethren, should fail—but in *such* a case, can I fear success? Is it not the

conduct of their pastors, even among themselves. Besides, what notion can a poor man entertain of the honesty of a demand, where no service has been done; and where indeed it is impossible any could have been performed. Such, for instance, is the case of the parish of St. Mary-le-bone. All the parishioners of that extensive circle must satisfy parish dues, and other incidental claims; and yet, not a fortieth part of them do, or can receive from the claimant any manner of benefit to found the equity of his demand on: and Chapels, erected for the purpose of eking out the improvident scantiness of the Church, rendered this unreasonable conduct the more glaring, inasmuch as the parishioner must, in attending them, pay *twice* for a service he has received *once* only. Nay, he has still a greater ill to combat, for some of these Chapels being in the hands of ignorant, griping laymen, they extort on the convenience of the congregation, and as they have the power of shutting up these edifices at their pleasure, they have, at all times, the means of compelling a compliance with their avarice.—Now, if the rich be thus shamefully oppressed, what a melancholy picture may we not form of the distresses of the poor.—

Were, indeed, all these supplementary structures in such hands as the worthy Nobleman's, who owns some of them in this parish, there would be little or no necessity to mention the mischiefs,



the poor, that I am pleading for?---And does not the name of Jesus, sanction my petition?

The house of prayer is the dwelling of the Almighty. For though the mind grasps

mischiefs, we are now speaking of: But as matters are at present situate, they call loudly for redress. In truth, taking the whole of these complaints into consideration, we can by no means be astonished at the enormous defection from the established Church, so very remarkable in latter times! Yet great as the evil is, analogy affords us a hint for it's destruction. When private property has interfered with the welfare of the public, the legislature has removed the grievance on a compensation to the individual, whose rights it was then under the necessity of invading. Such was lately it's conduct in regard to the Isle of Man, for the benefit of commerce. And with great humility, it is suggested, a like conduct might be observed for the advantage of religion, in rescuing the concerns of the Church out of those hands, into which they have fallen so improperly: And never surely can there be a period more favourable to a reform of this nature than the present, when the dignities of the Church are filled by men, whose genius and learning would add lustre to the most polished æra of the heathen world, while their piety would distinguish them amid the purest virtues of primitive Christianity. From qualifications of such excellence, what aids might not be expected for the completion of a work so devoutly to be wished by every friend to religion, and the dearest interests of mankind.

grasps not the plentitude of his presence; though we fly to highest Heaven, and God be *there*, and plunge to deepest Hell, and he be there also; though the expanse of nature be the Lord's canopy; and the universe be rejoiced at the effulgence of his aspect, yet within these sacred walls he peculiarly loves to shine.

It is *here*, he delights to show the splendors of his treasure; it is *here* he showers the choicest blessings of his grace. When you assemble *here*, my friends, you are the guests of your Creator; and the feast *he* sets before you is the banquet of the saints. It is this feast, that I would entreat you to impart to your poor neighbours, and I call upon your gratitude to comply with my desire. *Here*,---where so often you experience Heaven's bounty; *here*---you are now met, to prove your merit of the gift.---This is not any longer the theatre of plenty.---Indigence sits to day in the mansion of your God.---And see! the Deity himself

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self condescends to be your suitor!—Jesus, my dear Christians, is the advocate of want.

God of glory! what a sight dost thou present to us this moment,—stooping from high Heaven to supplicate from man!—Behold your dying Saviour, bespeaking your attention!—From the cross he addresses you in the ebbing of his life! What anguish overspreads his face, yet what benevolence beameth from his eye!—His parched tongue scarce gives him, to pour out his whole heart. “For your sakes, sinners, I am suffering *all* you see, and still to greater do I hasten for your deliverance from the grave;—from miseries, that but to think of, would harrow up your souls. But not to *save* you only, do I submit to this cross,—I die, sons of Adam, *not merely* that you should *live*.—I die, that you should stand in *that* presence, which is fullness of joy, and at *his* right hand, where there are pleasures for evermore,---  
plea-

pleasures, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.---Yet from all this happiness I descended, that through my sacrifice, you might be admitted to it's perfect enjoyment; and for *all this exuberance of affection*, the only return I desire, is,--- *that ye love one another!*---Love one another,--- by *this* mangled body, I adjure you: by *these* bloody wounds, which are streaming for your sins;---by *this* side, which is pierced for your iniquities;---by *these* members transfixed for your sensualities,---and, by the dews of death, now hanging on my brow,---I beseech you, *love one another.*"

By your own eternal welfare be entreated, Christians, to that charity, which Jesus thus feelingly recommends to your observance. By---But to what end does man preach, if God be disregarded.

Yet



Yet since the God of *kindness* is the God of justice too, let terror appeal if persuasion cannot bend you!---And know, that there is not a portion of his flock, that goeth astray by your uncharitableness, that will not be imputed to you for sin in the day of retribution.---

Is there a wicked parent?—You are he. Is there an undutiful child?—You are he. Is there an unaffectionate brother?—You are he. Is there a cruel husband,---a faithless wife,---a disloyal subject,---a slanderer,---a robber,---a murderer,---*all these* characters doth the *uncharitable* sustain.---Not a sin, which the abandoned heart of man actuateth to the commission of, through your withholding your charity for the dispensation of God's word;---not a sin which you might have repelled, by giving your fellow-creature that shield for his defence, ---*not one*, that will not be accounted to you, in that dread moment, which decides your fate---for ever and for ever.

If

If the very best of us will tremble before the judgment seat of God, how will that unhappy wretch meet the terrors of his trial, who adds the sins of his neighbour to his own criminality!—Thus doubly loaded, the frame of angels is shaken for his doom!—But, God of terrors! who can stand the thunders of thy voice, while thou pronouncest this tremendous sentence, “Depart, ye wicked into everlasting fire prepared for the Devil and his Angels.” O my dearest brethren, let me conjure you (while yet ye may) avoid a judgment so terrible,—such an *extremity* of woe.—A portion of that store, which heaven has provided you, will ensure you with his grace, a salvation from the gulf.—When power, and riches, and honour, with all this world’s goods shall be no more; and every human being shall appear, stripped of their distinctions, before the tribunal of the Almighty;—in *that instant*, had we millions, we would give them for a covering to our deformity, from the piercing eye  
of

of God; and yet if we be unprepared for this meeting, the fault is *all our own*.---He has thrown his heavenly wardrobe open to our use, and we need but stretch our hands out, and we are cloathed.---Charity is the garment which Heaven doth delight in.---Charity which covereth a multitude of sins. There is no one, that God hath not enabled to procure himself this robe.---The widow had it, *even* for a mite:---But here be not deceived,---it was not the meanness, but benevolence of her offering obtained her a prize of such enestimable worth. To whom much is given, from them much is assuredly expected.

Let it sink deep into your minds, and let your works manifest the reality of its penetration, that kneeling is not prayer, nor are uplifted eyes, devotion.—“It is not every one, that saith unto me, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.”—And what the will of

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our heavenly Father is, *that* I have now declared to you.

Do you commit your whole fortunes to the mercy of the elements for a precarious return of perishable wealth, and will you not give *now* a tythe of what you would advance, upon the still more precarious adventure of a lottery, to secure, (for here is no chance, my brethren, *all* here is certainty) to secure, I say, not only *your own* unbounded welfare, but your *fellow creatures* too, world without end?—Give, —and look with confidence for your reward, when, to give, (how wished soever) will be no longer in your power.

And now, Redeemer of the world, who reigneth with the Father in glory everlasting!—Pour down the influence of thy Spirit upon this people, and like a whirlwind, tear up mammon by the roots,—then plant with blessed hand thy charity in its stead; and, teaching thy servants, who are  
—this



this day filled with thy bread, to replenish, inlike manner, the poor that are without thy gate.---“Make them wise,---that they may shine as the brightness of the firmament, and, having turned many to righteousness, as the stars for evermore.”--- While Cherubim, and Seraphim in harmony of heaven, hail with hallelujahs their translation to the skies!

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S E R M O N

PREACHED IN

BENTINCK CHAPEL,

FOR THE

B E N E F I T

OF THE

DESTITUTE FAMILIES,

OF THE

A M E R I C A N

M I S S I O N A R I E S,

IN THE

C O L O N I E S.

S. F. R. M. O. N.

BRITISH CHAMBER

BRITISH CHAMBER

BRITISH CHAMBER



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# S E R M O N   X I.

P R E A C H E D   I N

B E N T I N C K   C H A P E L,

F O R   T H E   B E N E F I T   O F   T H E

D E S T I T U T E   F A M I L I E S,   &c.

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P S A L M   I I.   8.

*Ask of me and I shall give thee the Heathen  
for thine Inheritance, and the uttermost  
Parts of the Earth, for thy Possession.*

A T the time, when God was pleased  
to send his only Son into the world,  
for the salvation of mankind, all the na-  
tions of the earth, the Jews alone excepted  
were heathen. Polytheism was the establish-  
ed religion of the most renowned nations  
of Greece and Rome ; their deities were of

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their own creation, such as they imagined to be most capable of commanding success in arms;—to these they erected temples and offered their devotions: others also, whom the delights of voluptuousness had ranked among the gods, even lust and drunkenness,—these they worshipped in rites obscene and shameful: whilst in various realms, the oblations, which were offered to their idols, either to implore success in arms, or to return thanks for victories obtained, were human sacrifices. Among the northern nations of the then discovered world, a future state of eternal happiness, was the lot of those alone, who expired in the field of battle, in combat with their enemies. All moral acts, flowing from the dictates of humanity, mercy, charity and loving kindness, as religious duties, were then unpractised, because unknown:—Mankind were governed by their superstition, credulity in prodigies and omens; Augurs and Aruspices, predicted the events of arduous undertakings,  
from

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from inspecting the entrails of beasts, and the manner in which chickens picked their corn; and the answers of mere mortals, pretending to be inspired by the false god, to which each of them was the Priest or Priestess, like the fanatics of modern times, were supposed to pronounce the will of heaven in ambiguous oracles.—On these, the most celebrated for wisdom relied;—by these, they conducted their expeditions in war, and their administrations in peace:—and all these, respecting the objects of true religion, and the adoration of that supreme being, who alone is God, were involved in ignorance, error and delusion.

Such was the state of the world, when Jesus, the blessed Saviour, descended from his Father, and was clothed in flesh, to whom the heathen were given for an inheritance, and the uttermost parts of the earth for a possession.—But this inheritance and this possession were not to be given as to a temporal sovereign, but as to an eternal; not to him personally, no, it  
was

was the effect of conquest to rule and direct them on earth, as subjects to those doctrines which he should promulgate, in order to prepare mankind for the reception of that felicity in the celestial kingdom, which exceeds all powers of description, and to which their obedience was required, as to Jesus their everlasting Lord and Master. In consequence of his advent, the darkness of their religion, idolatry, oracles, omens and human sacrifices gradually gave way before the approaching light of those doctrines, which he delivered, and were taught by the Apostles: and so irresistible they proved, that being preached to various nations by men of mean birth and education, unassisted by those arts and influences on the human mind, which are the effects of genius and education,—they prevailed amazingly, and converted innumerable multitudes, from the paths of idolatry to the adoration of the only true God;—an evidence beyond dispute, that they were inspired by the Holy Spirit of him who sent them to preach the glad tidings of salvation.

If



If we examine the manners of mankind, at the period in which Christ descended to redeem and instruct men in the means of acquiring their salvation, and observe how gradually the savage and vindictive propensities, so incident to human nature, were softened into civilization, benevolence and charity, it cannot be denied, that these astonishing changes, and the happiness which they produced, have been owing to the promulgation of the christian faith. By these means, mankind have been made, not only partakers of eternal happiness in a world to come, but rendered their felicity in this inexpressibly more great and permanent than before that glorious æra.

The religion of Christ, originating in the eastern regions spread its happy influence over Europe, until it's boundaries on the West, were those alone of the world, as it was then imagined. At length the Atlantic ocean being passed, new regions  
were

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were discovered by the restless and inquisitive disposition of human nature—regions, as extensive as all that had been hitherto conceived to cover the surface of the globe, peopled with nations wild, savage, and revengeful, among whom war was the chief occupation, the slaughter of each other their primary delight, and the surest road that led to honour and estimation among their countrymen.

Here then arose a new and boundless prospect of extending the blessings of eternal happiness to innumerable millions.—Christians exulted at the dawn of this new scene,—formed resolutions of spreading the glad tidings of salvation among the untutored Indians, fostering their manners, and humanizing their souls.—

Societies, inspired with piety and benevolence, were formed for propagating the Gospel through America, of which  
none

none is more illustrious and beneficial, than the venerable society incorporated by royal authority, at whose instance I am now addressing you on this important subject,

It would exceed the bounds of my powers of description, to paint the hardships which necessarily attend the vocation of a missionary, among the savage nations of America. To learn their language,—to insinuate himself into their good opinion,—to accommodate himself to their manners and usage,—to be deprived not only of all the consolations and conveniences, which are the common lot of men who dwell among civilized people, but to be frequently on the brink of perishing with cold and hunger. Yet through these difficulties and distresses, the pious resolution of a christian, has excited a great number of divines to endeavour the conversion of savages, from lives and conversations scarce superior to the brutal.

Such

Such was the progress of these missionaries, and the propagation of the gospel, when the venerable Joseph, a chief of the Mohawk tribe of Indians, renowned in arms, and signal for his loyalty and services to his majesty, renouncing the cruel and revengeful manners of the savage, mixing the spirit of the christian with that of the hero, and still preserving his native courage in a just cause, hath translated a great part of the New Testament into his native language, in order to establish the christian faith the more effectually among his tribe. All things seemed to promise the spread of evangelical truth through the new world. Happiness was rising upon it with full beams, when its progress was interrupted by innumerable outrages, and its brightness obscured by the dark and tempestuous designs of men, who presume to call themselves christians.—And here, however irksome it may be to me, and painful to you; it seems necessary to recur to the origin, principles and  
prac-



practices of these enemies to the cause of Christ, and the welfare of their country.

During the reign of Elifabeth, there had arisen in this kingdom, a set of men, who assuming a more pure and righteous spirit than their fellow subjects, under pretence of still further reformation, had introduced such doctrines, as reduced the establishment of religion to an absurdity, and such modes of worship, as stripped devotion of all decency, liveliness, and humility before the Almighty ; for according to their principle of predestination and necessity, by which the course of all things was doomed to proceed from the beginning to the end, without a possibility of variation. God himself was withheld from the power of changing one circumstance in the progression of human affairs. What then could be more absurd, than to implore the assistance of that divine Being in the day of distress and peril? Or to thank him for deliverance and mercy, when it was impossible

fible from the fatality predestined in all things, that he would either be the cause of that deliverance, or the proper object of gratitude whenever it should happen? In like manner the election which the Deity had made of some particular persons for the inheritance of the celestial mansions, and who could not fall from grace, by committing the most heinous and atrocious crimes, whilst all others were irrecoverably excluded, whatever might be the greatness of their piety,—was little less inefficacious to the abolition of religion than the former: for the elect, being secure of heaven, whatever was their conduct, had nothing to hope beyond that security, nor any thing to fear, since their loss of it was impossible; whilst the non-elect, being absolutely precluded the bliss of heaven, had nothing to hope, and therefore not only the fervour of devotion, but every act of it was necessarily an absurdity; but it seems, that these innovators in religion, called Puritans, from the affected  
purity

purity of their religion and manners, had  
 been the authors of their own heavenly  
 election, without any express declaration  
 of the impious predeliction, which pre-  
 vailed in their own bosoms, had *charitably*  
 excluded all men of the established Church  
 of England from being partakers of this  
 heavenly election and grace, and consigned  
 them also as certainly to the kingdom of  
 darkness and torments, as they themselves  
 were to inherit the regions of light and  
 eternal bliss.—Such were the principles  
 and christian charity of *these beloved of the*  
*Lord*;—and such was the stupendous, con-  
 tradictory spirit of these men, they added  
 all the rage of fanaticism to these principles,  
 which, according to their nature, ought  
 to have suppressed every incitement to de-  
 votion. But there is nothing so heteroge-  
 neous, that it cannot find admission, and  
 commixture in the human soul.—By this  
 union of predestination with fatalism, a dis-  
 position was engendered the most unna-  
 tural and monstrous, and therefore the

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most

most astonishing and terrific. By the first, whatever they wished to have accomplished, they asserted was so ordained *to be*, and by the latter, they were urged to the execution of any act, however fatal to others, and dangerous to themselves.—Horrible association of ideas in men, determined to perish or succeed in all their undertakings, unchecked by remorse, and the dictates of a good conscience!

Strange as the preceding composition of the human mind may appear, these Puritans, in whose opinion all things were invariably fixed in their progression from the beginning, acted with the same circumspection, as if human means had the power of operating and changing in the transactions of this world, according to the proper or injudicious application of them. In consequence of this, these self-elected saints, united all that craft and hypocrisy could suggest, and under these banners, they proceeded with gradual approaches



proaches to the establishment of their designs.—

At first, their behaviour was all meekness and humility. They opposed not the established form of worship, and only requested to be indulged in that, which they conceived to be the right of all mankind, a plenary indulgence in liberty of conscience, and of worshipping God in their own way.—O sacred liberty, how frequently hath thy name been impiously prostituted by men, who insiduously designed thy ruin, and the exaltation of their own despotic will.—O conscience, how often hath thy name been used to sanctify such principles and deeds as fill the upright heart with horror! O religion, sent from heaven to bless mankind in peace and happiness, how often hath thy dictates been perverted to incentives of bloodshed and desolation? and yet, in no instance more sanguinary and perfidious than that, which

was accomplished by those who called themselves the elect of God.

Under the hypocritical disguise of seeking no more, than the plausible claims of liberty of conscience in religion they persevered, and by the delusion of these sounds, obtained an ascendancy over too many of the people, till the reign of Charles the first, and *now* the secret and internal sentiments of their souls were laid open.—The house of commons being then more numerous in members, who had adopted the puritanical principles of religion, in order to exalt themselves to power, threw off the mask of meekness,—laid aside the pretence of serving God in their own way as their sole request, and boldly presumed to demolish the constitution both in church and state;—these seekers of the Lord, and friends of toleration, laying violent hands on the speaker, and confining all the members in that house, read a protestation, that whoever should bring in an innovation in religion,

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religion, or seek to introduce Popery and Arminianism, should be accounted enemies to their country. — What a stupendous act of effrontery! — At the moment they were resolved to introduce the doctrines of Calvin, which were new to the established church, they gravely pronounced all innovators to be the enemies of their country, and whilst they were claiming liberty of conscience, as the right of all mankind, they deny it to Roman Catholics and Arminians, who were equally intitled to it with themselves even on their own principles.

As the power of carrying their heinous intentions into execution grew greater, the spirit of intolerance became more oppressive, and their resolutions more determined to demolish the established religion, and erect Puritanism on its ruins. — All forms of prayer, and regulated modes of worship, were, in their opinion, Popery itself; — the mitre, the surplice, and altar

at the east end of the church, were the rags and remnants of popish idolatry,—all to be abolished as odious to God, in order to effect a thorough reformation.

At this time, they perverted the essence of christianity to the accomplishment of those purposes, which the christian faith inhibits,—On bended knees, with eyes uplifted to the heavens, they dared to seek the Lord in prayer, that he would reveal to them his will, and crown them with success in such things, as it was *impious* for them to ask,—and impossible to conceive consistent with the idea of the divine beneficence that heaven could grant ;—and yet they rose from their knees with mendacious assurance to their followers, that the divine will had been revealed to them, and that the Lord approved their undertakings.—Christians in name alone, they selected all the wrathful denunciations against idolaters, which are to be found in the Old Testament, and applied them against



gainst all the faithful followers of the *New*, according to the doctrines of the church of England, and with unexampled impiouſness presumed to liſt even the bleſſed Prince of Peace himſelf in their rebellious cauſe, nameing him their king Jeſus. All theſe execrable deeds were aſſerted to have been undertaken in ſupport of that divine revelation, which teaches charity to all mankind, and forgivenefs to our enemies.—The demolition of the church of England was now effected, an aſſembly of puritanical teachers was appointed to ſettle the national religion on the platform of Calvin, his principles, doctrines and diſcipline, whiſt the ſolemn league and covenant was taken by both houſes of parliament, for the extirpation of the conſtitution civil and eccleſiaſtical.—Puritanism being now eſta- bliſhed, their teachers laboured to erect a church government, containing eccleſiaſtical powers, equal to thoſe of the popiſh Hierarchy, and ſuch as they had before exclaimed againſt as too deſpotic.—In confe-  
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quence of the former, they assumed the papal power of absolving men from their oaths, and exercised it in behalf of those rebels who had been taken prisoners at Brentford, and had been set at liberty, on the sacred promise not to take arms against the king for the future. These deluded people believed in that dispensing power, and accordingly resumed their arms in the cause of rebellion in direct violation of their oath. They claimed the power of the keys and of excommunication;—episcopacy was exterminated; the clergy of the church of England who preferred the dictates of a righteous conscience to the mandates of rebellion,—who preserved their allegiance to their king, and refused to subscribe to the solemn league and covenant, were expelled their livings, and with their families reduced to poverty and innumerable hardships; the service of the English church was abolished, and the puritanical directory enjoined, as the rule of worship in all churches, under a pecuniary

peniary fine for each Sunday's omission; even a presumption to speak against it, was attended with a penalty of paying from five to fifty pounds, and the common prayer was interdicted, not only from being read in churches, but even in private families, under penalties similar to the preceding; at length, an ordinance of the two houses was issued by those friends of liberty and religious toleration, against heresy and blasphemy, cruel as those so justly execrated in the reign of the bloody Mary; and by this ordinance, even the supporting particular opinions therein mentioned and prohibited, is determined to be death, and every kind of sect, as well as the Roman Catholics, were doomed to persecution.

Having in this manner abolished the ecclesiastical, they proceeded to demolish the civil government. They deprived the people of the right of electing representatives, by making that house of commons indissoluble

soluble, but by their own consent; they abolished the house of lords as an useless part of the legislature, they resolved, that the commons in parliament, had the supreme authority of the nation, without king or house of peers, and they presumed to bring before a spurious high court of justice their sovereign, who was the supreme executor of the laws. They sentenced him to death,—murdered him before his own palace at Whitehall, and assumed a degree of despotism civil and religious, unprecedented in the annals of this, or any other kingdom, and the ruin of the constitution was then compleatly accomplished.—

At length, after a variety of forms of government, under these usurpers, it was found impracticable to establish liberty but by the restoration of the ancient constitution; the king, lords and commons were again to form the legislative power, and the



the church of England re-established in its former state.—

At this time, numbers of those who had shed the blood of their loyal fellow subjects in the cause of rebellion, and trampled on the doctrines of the episcopal church, pretending still to the right of worshipping God in their own way, though when in power, they had denied the same right to others, left this kingdom, crossed the ocean, and settled in new England. But this change of climate worked no change upon their souls.—They continued their enmity to the civil and religious establishment of England. Contemning the charter, by which they were incorporated, they altered the mode of electing members of the provincial assembly, and precluded all the constituents of the church of England from their undoubted privilege of voting on these occasions, and of being elected, and on their petitioning to be admitted to these priviledges, they were fined  
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for that presumption, as men contemptuous and seditious, and compelled to give security for their good behaviour—Such was the tyranny of those republican fugitives, who had left their native country, in order to fly from the despotic power, as they unjustly termed it, of a government composed of such parts, as naturally preclude the idea of tyranny,—a sovereign limited in his power by assemblies of peers, and popular representatives.—Such was the liberty of conscience, in which they indulged their fellow subjects of different principles in policy respecting their temporal concerns.—As to religious toleration which they had so strenuously claimed in old England, did they not deny it to others in the new?—Yes. So contradictory was their behaviour, that by an act of assembly, they banished all Roman Catholics from that province, on pain of death, if they returned;—the quakers also, who had founded their separation from the church of England on the same rights with those tyrants, and

and were therefore intitled to a familiar toleration;—who added to the preceding claims, the merit of having never contaminated their principles with acts of rebellion, nor polluted their hands with the blood of their fellow subjects, were by law denominated obstinate rogues, vagabonds, and disturbers of the common wealth;—they were fined, imprisoned, whipped, their ears cut off, and banished. It was highly penal, for a master of a ship to bring back one of them who had been exiled, and every person, who should suffer one of them to remain in his house was severely fined, according to the hours in which he should therein abide. This law was carried into execution without mercy.—Many suffered by the hands of the public executioner, and two of them were burnt alive in the market place at Boston.—All the other sectaries were persecuted with unrelenting virulence and cruelty.—Many of the church of England, and others, fled from this sanguinary persecution and  
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returned to England. They laid their distresses before the throne, and Charles the second, graciously interposed, and by order of council required that the accused and imprisoned should be sent to England. By that humane command they were liberated from imprisonment and ignominious death.

This gracious act of mercy from their sovereign and his council, stopped the rage of persecution for some time; but this, alas!—was but a short interval: the seeds of persecution and cruelty were still latent in their hearts, and waited but the sunshine of a proper opportunity to spring forth, and produce their usual fruits of desolation and tyranny.—Even since the revolution, vast numbers, merely for a difference of opinion, were imprisoned, and many sentenced to suffer by the hands of the public executioner, expired on gibbets, or were pressed to death.

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At length the members of the Church of England, encreasing throughout the colonies; and the church being established in some, Governors of humanity were appointed to preside over the Provinces of New England, and the royal authority was exercised to the true and merciful intent of sovereign authority,—these sons of persecution and fanaticism, though the largest part of the inhabitants, were restrained from open outrage. But unchanged in principle, unrelaxed in the spirit of persecution and tyranny, and insensible of gratitude and goodness, they wanted only an opportunity for exhibiting their uniform and ardent resolves for extirpating the constitution of their Country, and setting up independence. This was the object of their wishes,—the delight of their souls.

England, the most indulgent mother that ever nurtered a graceless progeny, had saved them from perdition in the last war

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at the expense of a vast profusion of blood, and millions of treasure. Gratitude and filial affection were the least returns that could be made for such signal acts of preservation and maternal beneficence. But gratitude warmed not their hearts. All human ties of consanguinity and friendship yield before the impetuous rage of destroying every thing that opposes their lust of rebellion and power. It would be as reasonable to expect that a vulture may be held from his prey by a single cobweb, as rebels from indulging their sanguinary desires by the obligations of religion and morality.---Their souls, which, like the mountain of Vesuvius, between its desolating eruptions, had been long agitated with internal commotions, again took fire, burst forth, and spread destruction on all around.---Abundance and prosperity had made them wanton in their expectations. They consigned to oblivion that temporal salvation they had implored and received from their mother-country, they rejected  
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her laws, withdrew their allegiance, entered into leagues with the ancient and common foe, and took up arms under the pretence of defending liberties which had never been invaded, and so transcendent as no subject had hitherto enjoyed, since the first sun that rose to illumine the new world. These effects indeed flowed naturally from the principles which they had constantly cherished in their hearts, and resolved to carry into execution on the first occasion that might offer.--Even in this country (I blush to mention it) there were too many who abetted their unnatural rebellion.

And *now* that spirit of hatred to the established church of this kingdom, broke forth with impetuous outrage against those clergymen, whose piety had excited them to accept missions from the venerable society for propagating the gospel in foreign parts.—These Missionaries were treated as men who had merited the most cruel punishments.---Some were plundered of their property, and driven into exile to escape

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that death, which hath been repeatedly threatened, and would otherwise have inevitably been inflicted on them.---Others were treated in the most indignant manner, and exposed to contempt and insults, and then commanded to abandon their country on the penalty of death, if they returned.---Some were imprisoned, and held in darkness and terror, deprived of all but *that*, which could barely suffice to continue life, in order to prolong their miseries, and preserve the sensibility of their sufferings.---Their impious hands have not abstained even from shedding the innocent blood of those, who ministered at the altar of the God of mercy, and whose positive commandment is, “Thou shalt do no murder.”—In vain did the tender wife implore mercy for her beloved husband, whose loyalty and integrity were his only crimes.—Her sighs, and tears, and lamentations, touch not their hearts with sensibility, nor move them to cast the eye of pity on her little suffering innocents mourning for the calamity of their indulgent parent.—In  
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vain, did she paint the distress to which they must be inevitably exposed by being deprived of a husband and father, from whom they must receive their daily bread. Remonstrances can have no effect, they must violate their consciences by committing perjury, or be doomed to suffer.—Blessed Jesus, may thy heavenly doctrines replete with mercy, compassion, peace and charity, find their way into the hearts, and reform the lives of these obdurate men.

Amidst these perils of death, imprisonment and exile,—amidst the most tender feelings for their beloved wives and children, with whom they had spent their hours in mutual affections,—from whom to be torn and separated, is a calamity more piercing and heart-felt than all their personal distress, the missionaries have remained steady to the principles of that christian faith which they profess and preach,—unshaken in their loyalty to the king, and attachment to the parent state; and as immovable from their allegiance as the rock from it's basis, when beaten by the

billows of the tempestuous ocean.—And can such virtue in distress be ever deserted by the generous heart.—Ah! no.—Englishmen of the mother-country, will shed a tear over their calamities, and rescue these pious sufferers, in so divine and glorious a cause, from poverty and wretchedness.—Englishmen will stretch out the hand of charity to relieve helpless women and children, the families of these suffering ministers surrounded by insatiable enemies, and in danger of perishing for want of common necessities.—I feel in my bosom the sure pre-sentiment that Englishmen will supply the means of enabling these worthy sufferers to survive their miseries and pursue the laudable purposes in which they have been hitherto engaged.—The southern Colonies appear to become sensible of the seduction which so fatally originated from new England. Thousands flock to the standard of our gracious sovereign, resolved to die or be emancipated from the tyranny of the congress. True it is, that the present distressed situation  
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of the missionaries, bears the inauspicious face of destroying those means by which the prophecy in my text was to be fulfilled, but when we recollect the numerous persecutions which the christian faith hath undergone, the unspeakable calamities that were suffered by the disciples of Jesus Christ, in the first ages of christianity, we shall see that through these distresses by unremitted perseverance, the altars and the sacrifices to idols were totally abolished, and that holy religion which alone can give eternal life, in regions of inconceivable felicity, became to be permanently established.—But the perfection of this establishment must in a great measure depend on the charitable donations of good christians. “And what a reproach will it be to an age, wherein no hand is backward to supply the most extravagant demands of luxury and pleasure, if this generous undertaking shall languish and decay for want of support! The pleasures after which a giddy generation run, are unworthy to be compared with that sacred  
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joy which fills the heart of a christian; who hath been instrumental in rescuing an immortal soul from vice, in adorning it with virtue, in seasoning it with grace, in manifesting the mystery of the gospel to those from whom it was hid, and in feeding the hungry with the bread of life. If we ourselves have tasted of the heavenly gift,—if we have passed from death to life, and have not only heard the sound, but *felt the power* of the gospel, the greater will be our zeal in communicating the same glad tidings to others, that they also may be persuaded to flee for refuge to the consolations which are in Christ.—If honour to our blessed Redeemer be the leading principle in our hearts, we will never rest satisfied “till the heathen are his inheritance, and the uttermost parts of the earth are his possession.”—By endeavouring thus to bless others, we shall draw down the divine blessing upon ourselves:—They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.—

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